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THE SUB-CONSCIOUS MENTALITY.

BY HENRY WOOD.

EVERY unit is made up of unlike elements. The mentality of each individual, though a unified entity, contains active factors which are dissimilar in their offices and modes of operation. Therefore it is only through an intelligent discrimination of these various phases of mental activity that phenomena can be resolved, and their *modus operandi* discerned.

In the present brief study of the sub-conscious realm, as distinguished from that which is in overt activity, it is not proposed to dwell at length upon the more speculative and technical aspects of this much-mooted subject, but rather to note a few evident tendencies and sequences which are of practical import. Any general misapprehension of the normal relations of these two distinctive psychic factors must be fraught with serious results in its bearing upon human progress and welfare. A correct interpretation of the "deep things" of the mind of man is vitally important, because of their dominant influence upon his harmony, normality, and sanity. Nothing in the external realm possesses such transcendent significance. Problems of such moment should therefore be vastly more than themes for curious speculation, for the world greatly needs the practical and beneficent application of every intelligible principle. Whether from a therapeutic, philanthropic, or religious standpoint, these inter-relations have a profound interest.

The great sub-conscious domain is yet but scantily explored. A better comprehension of its true philosophy, scope, and utility should therefore be the highest desideratum of every student of psychic science. But in no other department of this great subject has there been such a variety of views among leading exponents. Some consider the sub-conscious mind of minor importance, while others broaden its legitimate range to cover nearly all the mental manifestations. Mr. Hudson, in his interesting work, "The Law of Psychic Phenomena," does the latter to a notable extent. The two phases, or different activities of mind, he terms the objective and subjective, but we suggest that *conscious* and *sub-conscious* seem more fitting.

In attempting to define concisely what we believe to be the normal function of the sub-conscious mind, let us first suggest, negatively, that though in close connection it is by no means identical with the intuitive faculty. The latter—often termed the spiritual perception—is that clear-cut vision which the ego possesses to discern Truth immediately, or without the employment of a logical process. Its office is to weigh and measure spiritual and moral principles and entities through an approximate sympathetic vibration with the Universal Good. None are without the intuitive faculty, but as a rule it is found either latent or in a rudimentary state of development. As it is already perfect, *per se*, it does not require correction, but it does need to be uncovered and manifested. It is that exact spiritual sense which belongs to the native divinity of generic man. It is of the basic individuality, while both the conscious and sub-conscious mentality belong to the changeable and growing personal element. The two latter are moulded by exercise and education.

Let us, then, bear in mind that the sub-conscious mentality, though largely hidden from observation, is in no sense identical with the spiritual perception, but is rather the great reservoir, or stored-up accumulation of the average thought, belief, emotion, and experience. It is susceptible to discipline and improvement in proportion as its laws of operation are understood and complied with. It is a compound and complex unit that

has been built up out of past states of consciousness. In intellectual, ethical, and emotional quality it represents neither more nor less than a comprehensive average. Like other composites of slow accumulation, it can only be changed by degrees. It carries on its own logical processes, and is swayed by its own hopes and fears like an independent personality; yet it is all below the surface and hidden from the conscious mind.

Another most important fact is its exact automatic action upon the physical organism. It recognizes external conditions and responds to them entirely independently of the surface consciousness. It is susceptible to limitations, circumstances, and even contagions, which for the time are unknown to its active counterpart. It is the guilty party that "takes" a disease, while the conscious mind is utterly unaware of any exposure or liability. The mere clay of the body is incapable of taking or recognizing anything; but the average sub-consciousness has already believed in and accepted liability, and so its door is open.

In looking upon a lake we see only that insignificant portion which is upon the surface. Perhaps ninety-nine-hundredths of its volume is unobserved. So the mental reservoir contains layer upon layer and deep upon deep. Past mental pictures leap to the surface when occasion invites them, and this we call memory. But, as proved by many experiences—notably those of drowning persons—nothing is ever obliterated. All that we have in sight at any one time forms but a mere fraction of the contents of this great hidden personality. As before noted, it seems to conduct affairs quite independently, or on its own account. There is no knowledge so high, nor rubbish so useless, as to be unrepresented in its economy.

This hidden man—often insubordinate—is an actual force to be dealt with. But, while he often refuses co-operation, he acts as ballast for his smaller (though more apparent and wiser) twin brother. His more nimble companion may often change his opinions, but he is very "set." Like a pair of horses—until they can be trained to pull together, there cannot be thorough harmony and efficiency.

Conscious thought flows into the sub-consciousness as a small stream runs into a cistern. If the mass be turbid, it is to be inferred that the past inflow has been of that prevailing quality. Its rectification, therefore, can take place only gradually—through the changed character of the little rill of thought that is to be introduced. By immutable law every mental creation passes the portal and adds something of its own color and quality to the living aggregation. While attention is often called to the fact that thought goes out in objective waves, it should not be forgotten that it also passes into subjective habitations.

In the light of the foregoing principles, what a tremendous responsibility is involved in the exercise of the imaging faculty! Perhaps nothing has been regarded so trivial as a thought, and yet objectively we are thinking to the world, and subjectively into an enduring reservoir. The "every idle word" for which men shall be judged, when rightly interpreted, is a scientific statement. The "judgment" is continuous and inherent.

The vital potency of auto-suggestion, in the reformation of defective mental and physical conditions, is found in the intelligent exercise of the conscious volition in projecting instalments of its quality into the great submerged personality. This veiled twin selfhood must be purified and made positive in its temper, rather than negative, by an inflow of ideals which are suited to every plane of expression. Every ego is bound to its own thought-repository, which it is filling up and pressing down day by day. The storing process *must* go on without intermission, for the established order is irrepealable. The power of absorbed ideals to overcome negative and adverse conditions is entirely underrated because the cumulative and automatic energy of the sub-consciousness is conventionally unknown. To lay one brick or set one stone is not to build a house; but with the process continued the building at length towers up in graceful proportion. In like manner harmonious mental products must be moulded and put each in its place with thoughtful design.

One may make himself what he will by thinking his thoughts

into the right form and continuing the process until they solidify. But lawless imaging sets in motion forces that pull in opposite directions, and thus stagnation and decadence become manifest.

The sub-consciousness, being composed of unceasing instalments from its ever-busy counterpart, must measurably correspond with its average quality. If the active, creative mental energy is forming noble product, the submerged personality will surely reap the benefit and automatically pass it on for articulation in the physical ultimate. Thus "the Word is made flesh." The process includes the formation of an ideal, its assimilation, and its visible expression. It is the duty of the ego intelligently to select the material for the consciousness to exercise itself upon, and then the subsequent processes take care of themselves. By immutable law it finally indexes its grade and hangs its banner on the outer wall.

Man is ever consciously or unconsciously creating himself. He chooses a pattern and proceeds to weave it into enduring fabric.

It is obvious that the line which divides the higher from the lower selfhood runs through *both* of these mental subdivisions. Thinking, of whatever plane, continually builds a sub-conscious depository to correspond. It follows that a store of bad or negative product can be transmuted only by a radical improvement in the productive faculty. But each acts and reacts upon the other; so that, while storage is continual, that which has been hidden often rises to the surface.

There is a class of phenomena, however, which apparently is not easily reconcilable with the principles above noted. While intelligent auto-suggestion is the normal channel to the deeper personality, there is another kind of suggestion, from without, which at least temporarily may take control. These intermittent transfers of authority are quite unlike in degree and manifestation. Some of them are variously known as telepathy, hypnotic suggestion of varying degree, spirit guidance, and inspiration. However differentiated, they have one order in common: they are all vibrations from the objective. In

their action there are two laws which seem to have general application: first, the sub-conscious mentality preferentially attracts influences of its own moral quality; secondly, the forces from without, though they may temporarily assume the throne, do not permanently change the sub-conscious character unless often repeated, and then only by slow degrees.

The more positive the personality the less yielding it is to objective impressions. There is, however, an apparent exception in favor of one who is highly developed. An understanding of the law confers a command of its use. Such a one may render himself temporarily positive or negative, voluntarily, and for a purpose; but he will never open his door except to that which is higher and better than himself. His highest privilege and pleasure will be to make himself negative, or receptive, to the Universal Spirit of Wholeness (theologically called the Holy Spirit); but a subjective name and definition for the same process would be an *ideal.* There are other high and helpful objectives, but this Great Positive virtually includes all of its lesser relatives. A limited ideal, or even a negativity that is weak and uncertain, will attract its own qualitative correspondences.

In regard to the nature and relations of the above four mentioned forms of objective influx, we may incidentally suggest that we regard Mr. Hudson's "working hypothesis" as too narrow at its base to include all mental phenomena. How can unmodified subjectivity give forth specific things which under ordinary conditions never definitely have existed within it? While they may appear to come from within, it is much more reasonable to conclude that they are temporary possessors. The executive control of the sub-consciousness ought never to be surrendered except in the lawful and intelligent service before noted. It should be harmoniously symmetrical and positive.

HYPNOTIC SUGGESTION AND CRIME.

BY DOCTOR G. STERLING WINES.

THE question of hypnotic suggestion in relation to the committal of crime must in the near future become an important factor in many cases of criminal jurisprudence. There is a growing tendency among all classes of criminals to offer this plea in defence or palliation of their evil deeds. It is therefore imperative that we arrive at some definite conclusion as to whether persons without criminal propensities may be hypnotized to the committal of crime; also whether latent criminal propensities may be developed by hypnotic suggestion to the perpetration of deeds from which the person would normally have refrained.

The question to be determined is not whether a person may be hypnotized and caused to commit a crime, but can we discover the extent of the moral responsibility of the criminal classes for their actions? Judged from the loftiest ethical stand-point, our data relating to the many important questions that determine the mainsprings of human conduct are incomplete and inadequate. It is necessary to consider the co-related influences of heredity and environment, together with the potentiality of suggestion extending through all life's educational stages from infancy to old age. This carries us far beyond the limits of hypnotic suggestion, but it is not my purpose here to trace out all the analogies and sequences of the many intricate problems which may bear upon the matter under consideration.

I do not deem it expedient publicly to advocate human irresponsibility by reason of inherited criminal tendencies, insanity, or hypnotic suggestion. Society must protect itself against crime by every legitimate means in its power; and the individual with criminal impulses should be educated to resist

evil influences and acquire self-control in the presence of temptation. With our present knowledge it is more difficult than would appear upon a superficial examination of the subject either for the medico-legal mind or for the layman to determine whether a crime has been committed under hypnotic suggestion or otherwise. We shall discover that there is no consensus of opinion among competent minds regarding the probability of inducing a man to commit a crime by means of post-suggestion. When authorities differ so materially, how is it possible for judges or juries to decide a psychological problem that involves such serious consequences to the accused ?

A perusal of the writings of many of the best scientific investigators will lead us to the conclusion that their opinions are fluctuating. Having formed preconceived opinions from the works of others, they have upon subsequent personal experiments frequently found reason to modify and often radically change their position. Some indeed appear to experiment with no other object in view than to confirm the notions they already entertain. Truth is not so much their quest as the defence of the positions they have assumed. In such instances all conclusions are biassed by unwarranted prejudices and misconceptions. While for a time they cut loose from their hasty generalizations and premature opinions, yet they unconsciously drift back to their former position.

J. R. Cocke, M.D., in a magazine article entitled "The Practical Application of Hypnotism in Modern Medicine," some time ago made the statement that this application is very limited ; and the alleged fact that only nervous or hysterical individuals are subject to its influence is one of the arguments brought against its use as a remedial agent. On this point he confesses to a change of opinion. He says :

" I had formed from my reading a preconceived idea that nervous and hysterical persons could be more easily hypnotized than those of a stolid and phlegmatic temperament. But this has certainly not been my experience. The best adult subject ever hypnotized by me was a railroad engineer, who for fifteen years of his early life had served as a regular soldier in the United States army."

This man, Dr. Cocke informs us, was hypnotized fifty-one times, a thorough physical examination having been previously made. His five special senses, respiratory and circulatory systems, and nervous reflexes were found to be normal, his intellect above the average, and he was by no means imaginative. The following were the results as given by this author:

"The first sitting was negative, as his mind did not in any way respond to the suggestions. At the second sitting profound hypnosis was induced in four minutes. A sphygmograph (an instrument for recording the pulse waves) was attached to his wrist, and in the early stages of hypnosis the pulse was increased in both force and frequency, rising from sixty-three to seventy-five per minute. The effect upon the pupillary reflex to light could not be exactly ascertained. The respirations were at first increased, but subsequently became slow, deep, and regular. There were some curious so-called *vaso-motor* phenomena witnessed.*

"In the early stages of hypnosis the man's face flushed deeply; as the condition progressed it grew pale, but a touch with a sharp instrument would cause a localized patch of redness on the skin which would last longer when he was hypnotized than when in his normal condition, and could not be produced without an excessive amount of force being used, when any part was rendered insensible to pain by suggestion. The man could apparently be made to perspire when told during hypnosis that he was exceedingly warm. His heart would not beat faster if I simply suggested that it would do so; but when I said to him that he had struck one of his employers his heart bounded and the pulse went up to one hundred and fifteen, rapidly sinking again to normal when the delusion was corrected. He could be made to feel imaginary pains in various parts of the body; could be made to weep or laugh by appealing to the emotions; in short, the diapason of his whole mental and emotional system would give forth concordant sensations of pleasure or discordant sensations of pain at the will of the operator: this, too, with a rapidity incredible to one not familiar with the phenomena."

From the experiments made with this and other subjects Dr. Cocke professed in December, 1893, to have abandoned his former idea that only nervous or hysterical individuals are subject to hypnotic influence; yet in a letter to the Boston *Sunday Globe*, little more than a year later, he says: "The susceptibility to the hypnotic state consists in the peculiar condition of the nervous system, which I regard as a form of hysteria and

* The *vaso-motor* system of nerves controls the expansions and contractions of the blood-vessels of the body.

term *latent hysteria.*" He states also that "at least ninety per cent. of all individuals possess the capacity of becoming hysterical or of being hypnotized in a greater or less degree."

From these quotations it is evident that the mind of the writer had completely reverted to the opinion which he had previously discarded, and considered the capacity of becoming hysterical identical with that of becoming hypnotized. Such uncertainty of opinion entirely destroys the value of an authority. It may also be seriously questioned whether the statement that "ninety per cent. of all individuals possess the capacity of becoming hysterical" is not one of those exaggerated expressions to which extremists are prone, but which have no actual statistics for their support and are therefore unworthy of the really scientific mind. Professor J. Delbœuf has also shown a change of base. He says:

"At the time that I took upon myself to hypnotize, I firmly believed that the subject became the property of the magnetizer, passing over as of no importance the manifest resistance that I met with at every point and in every form on the part of subjects whom in all other respects I found perfectly adapted to such experiments; as, for instance, one who permitted his tongue to be pierced with a large darning-needle by my sceptical colleague Dr. Marsius, and to be burned several times, both with a red-hot iron and by thermocautery, by my colleague the surgeon, Von Winterwarter—both these experiments having reference to the curative effects of hypnotism."

This opinion he derived from Dr. Liébault, whom he quotes as follows:

"We may postulate, as a first principle, that a subject during the state of magnetic sleep is at the mercy of the hypnotizer. I have made experiments that have confirmed me in this opinion. I have many a time removed the hats of such persons, searched their pockets, drawn off the rings from their fingers, untied their shoes, etc., . . . without their having noticed the action at all or having made the least resistance, the isolation into which I had thrown them being the cause of the absence of all consciousness. . . .

"If it has already been found possible to reform a woman of loose morals and bring her to abandon entirely her evil course, why cannot the reverse be effected, and by the same means? It would be in the power of the magnetizer to suggest to his subject, not only to become a tale-bearer, a thief, dissolute, etc., at some period subsequent to the magnetic sleep, but he might use him, for example, as the instrument of his personal vengeance, and the

poor dreamer, unmindful of the primary incitement to the criminal action, would commit, on another's account instead of on his own, the evil deed, prompted and forced thereto by the irresistible suggestion and will imposed upon him by another person. And when the crime shall have been consummated, where shall he find the medical jurist who can hold up to Justice the torch which is to throw the light of Truth upon the act and challenge the innocency of a man who, up to the moment of the crime, never exhibited the slightest sign of insanity, and yet when convicted of the dreadful deed states with every apparent sign of good faith that he has committed it of his own accord? Who can tell whether such cases have not already taken place?"

This was the teaching of the school of Nancy, of which Dr. Liébault was the leader. That of the Salpetrière arrived at an opposite conclusion. Professor Delbœuf writes:

"My own personal observations, and the study which I have brought to bear on this matter, have caused me to pass, so to speak, from one rival camp to the other. The thesis upheld by the school of Nancy, while it found in me at first an adherent, finds me to-day an adversary."

Explaining more particularly the revolution in his thoughts upon this subject, our author states that in the commencement of his investigations at the close of 1886, "adhering entirely to the belief of MM. Liébault and Beaumis," he wrote:

"'M. Beaumis's statement is perfectly exact. The somnambulist, in the hands of the hypnotizer, is less than the *corpse* which the perfect disciple of Loyola should resemble. He is a slave, with no other will than that of his ruler; and in order to fulfil the commands laid upon him, he will push precaution, prudence, cunning, dissimulation, and falsehood to their extremest limits. He will open and shut doors noiselessly; walk in his stockings; listen when watched—with what keen sight, what acute hearing! He will remember anything and everything you want him to, and will forget all you desire him to forget. He will in good faith accuse a perfectly innocent man before a court of justice. He will have "seen" everything that in reality he has never seen, if you command him to do so; he will have "heard" what he never could have heard, and "done" everything that he never could have done. He will swear by his household gods that he has acted throughout of his own free will, without any external pressure; he will invent motives if need be, and will completely protect and cover his hypnotizer.

"'Theoretically such a power is the most dangerous on the face of the earth. I believe, though, that practically, with the exception of what might relate to physical or moral abuses or tampering with testamentary wills, there

is actually little or no danger. It appears to me that the fear of this has been unduly exaggerated.'

" In a foot-note of mine, while mentioning with highest praise the memoir of M. Liégeois, I added further: 'I do not express any alarm that I cannot show any good reason for.' Among other reasons I pondered the difficulty—say rather the impossibility—of obtaining from the subject an absolute abnegation of will-power, whilst at the same time we allow him to retain the necessary free will to cope with any unforeseen accidents which might occur to compromise the fulfilment of the thought and action suggested.

" Two or three months later I should not have expressed myself thus, and hence the remarks that accompany the experiments (related in my articles on 'Hypnotic Consciousness') which took place about a year previous. It may have been noticed that my assent is tempered by certain marked reservations. I was even then opposing practice to theory, *i.e.*, I narrowed down these apprehensions of danger to two legitimate causes of alarm, viz., attempts against morals and tampering with testamentary wills.

" Upon these two points I am still of the same opinion, with the exception that what I then feared probable I now regard as extremely problematical. I mean to say that a villain who was contemplating the perpetration of a crime would not easily find an accomplice in a subject of good moral standing. And in any case I still think, as I thought then, that such an accomplice would not only be inapt but compromising."

The conclusion at which this investigator finally arrived is stated in the following words:

" A person in the hypnotic sleep, as well as in the natural sleep, is not so absolutely withdrawn from the objective world about him as is generally supposed—the hypnotic subject even less so than the sleeper, for the former remains in intelligent communication with his magnetizer. . . . It is evident that, so far as we know now from experiments intended to test this theory and these possibilities of criminal suggestion, no positive results can be obtained. These criminal actions, so appositely named *laboratory crimes*, bear no resemblance to actual ones. . . . I shall hope to be able to demonstrate by actual facts that persons in an hypnotic condition preserve at least a sufficient portion of their intelligence and reason, together with freedom of action, to prevent them from committing deeds that neither their conscience nor their habits approve."

Dr. J. M. Charcot, admitted to be the highest authority on this subject, wrote five years ago:

" One point that appears to me to be established by incontestable observations is that the persons, whether men or women, who are susceptible of hypnotization are nervous creatures, capable of becoming hysterical if not

actually hysterical at the beginning of the experiments. . . . I would further remark that men, even though hysterical, are seldom and only with difficulty hypnotizable—a fact that I have been enabled to establish in my service at the Salpetrière, where cases of male hysteria are very frequent."

This is precisely what Dr. Cocke declares not to have been his experience. Charcot says:

"When we come to the consideration of 'criminal suggestion,' as it is called, the problem to be solved is this: Given the susceptibility of a somnambule, can one use him to do a criminal act to which he would never have consented outside of the hypnotic sleep?"

In attempting the solution of this problem he displays considerable uncertainty, in fact leads us to conclude that it is still unsolved in his own mind. The experiments made by him appear to have taken place under conditions which rendered them more or less unsatisfactory in every case. He says:

"Experimentally, when we furnish a subject with a crime already planned, arming him with a pasteboard dagger, or providing him with a 'poison' consisting of a harmless powder, we may witness the carrying out, in all its details, of what I have called a 'laboratory crime.' But is it so, can it be so, in real life? I, for one, doubt it; for though writers who have treated the question have reported plenty of experiments, they have not yet been able to discover a single crime of this kind actually committed—and that not because they have not sought to discover such crimes."

In all recorded experiments the element of reality has been absent, which has rendered them practically worthless for the solution of the given problem. They were tragedies of fiction, not of actual life, and Charcot believes the mind of the subject to have been sufficiently conscious to recognize this. Hence, in reply to his own question, "Is it possible to define the rules of expert testimony in the matter of hypnotism?" he says, "I do not think it is."

From the foregoing it is apparent that many subtle and intricate psychical laws must be fully mastered before it is possible to pronounce an intelligent opinion either pro or con. It is impossible to formulate any certain principles that would be applicable in all cases and under all circumstances. Some subjects prove susceptible to post-suggestion, and will carry out to the

letter a variety of suggestions after long intervals of time have elapsed. Others fail to respond to suggestions of this character, and while they could undoubtedly be influenced to execute a suggestion that required immediate action, no lasting impression could be made; and it is of frequent occurrence that subjects will carry into effect after a brief interval what they refuse to act upon at the time the suggestion was given. The following instance will illustrate the danger of post-suggestion. We find it in an article by J. Delbœuf, already quoted:

"Here is a story told me by Dr. Liébault. He, or perhaps it was Bernheim, or both together, hypnotized a workman and told him to steal two little plaster figures that were used as ornaments upon the mantelpiece of a house where he was working. He did so, the affair having been forgotten for some time because the suggestion was not carried out on the spot. About three months after this occurrence the same workman was arrested for stealing a pair of trousers from a shop, upon which the previous hypnotic suggestion was remembered. My opinion is that the workman—and how many there are of the same calibre!—had a very slight regard for the rights of property."

Experiments such as this are of little scientific value. The man might have stolen both plaster casts and trousers had he never been hypnotized. As I have already intimated, these problems necessarily include a vast field of mental and moral variations, limited only by the differentiations we discover in the various subjects of experiment. When we consider how prone to crime are certain individuals, and how susceptible they are to impressions in their normal condition, I think the danger in the near future will be in drawing too closely the line of human responsibility, entirely ignoring hypnotism as a necessary factor. It is a well-known fact in criminal statistics that frequently there are epidemics of certain classes of crime which in detail are almost perfect fac-similes of each other. The same is true of suicides. The explanation of the identity of these occurrences may often be found in suggestions through sensational accounts in newspapers.

I believe it can be demonstrated by actual experiment that the majority of criminals are more susceptible to hypnotism

than any other class. Criminal tendencies of themselves argue abnormal development, but I desire to qualify these statements by adding that it does not at all follow from the fact of a person being an hypnotic subject that he is immoral or in danger of becoming a criminal. Granting, however, a susceptibility to hypnosis combined with criminal tendencies, it is perfectly safe to assume that an individual so endowed cannot be held absolutely responsible from an ethical stand-point, although guilty in the eye of the law. All hypnotic subjects, in their normal condition, are more or less sensitive to suggestion, conveyed either verbally or by thought transference. Sensitives are also subject to the conditions which environ them. To such an extent is this true that it is often difficult to determine whether they are acting from their own volition or carrying out impressions received from those with whom they are brought in contact.

Tracing this line of thought through all its various analogies and sequences, the importance of environment when considered in relation to hypnotic suggestion and crime is obvious. While it is universally recognized that environment generally determines the moral bias, there are none that note the subtlety of this fact except those who have experimented with psychics. From this point of view it is evident how difficult it is to determine whether or not a person has committed a crime under suggestion when no word has been spoken. Who is prepared to estimate the influence of silent suggestion in determining human conduct for good or evil? Where can the line be drawn and the claim justly made that its influence can go thus far and no further? Who is wise enough to prescribe the limit? Is there any one who is not at times subject to this most subtle of all agencies? Every mind, no matter how great or self-reliant, is susceptible to this insidious influence.

Passing from this line of thought to the main topic under consideration, I desire to emphasize the following statement, which if followed through all its logical sequences covers the whole ground of the problem we are discussing: *Hypnotic suggestions cannot change the natural tendencies of the individual*

either for good or evil; that is, under the influence of suggestion an innately moral individual cannot be made to violate his natural instincts, and an individual with immoral desires and impulses will manifest these characteristics under the influence of suggestion. In fact hypnotism only brings out in strong relief the dominant bias of the individual. Every faculty and tendency of the mind is greatly exaggerated, and thus are afforded the best possible conditions to examine into the propensity toward particular faults or virtues. Moreover, in hypnotism the will is a factor that must be considered precisely as in normal consciousness. By its relative strength or weakness is determined the whole moral bias of the individual.

Thus in hypnosis the will is not, as is generally believed, necessarily weak, but quiescent; and a volitional power is manifested only when a moral consideration is presented for approbation. If the suggestion does not correspond with the innate conception of right, the subject will generally refuse to comply. When acting under suggestion he manifests strong prejudices and preferences that are precisely identical with those he displays in his waking state. All the faculties that equip him for action are extremely active, and if the subject does not resist a suggestion it is only evidence that it would not be disagreeable under normal conditions. Yet in matters of minor importance it is possible by persistent effort, joined with a commanding tone of voice, to overcome such slight prejudices as do not belong to the true ego, but are simply reflections of the normal consciousness; and, as before intimated, when it comes to ethical considerations the distinctions are more closely drawn, and the experimenter may discover a firmness of will which in the majority of cases he finds himself powerless to overcome. In a work recently published by Carl Sextus entitled "Hypnotism" it is stated that—

"The hypnotic somnambule is not a mere automaton to be moved about at pleasure. To make the hypnotic suggestion applicable, it is essential to impart the hypnotic suggestion, otherwise it cannot be carried out. It must not be forgotten that the execution of the suggestion depends entirely on the disposition of the subject, which does not alter but remains the same asleep

or awake. There are certain instances where a person has a so-called dual character. These persons are, to all appearances, peaceable and law-abiding, but under certain circumstances become vicious or dishonest. It stands to reason that these same persons would, when under hypnotic influence, at times be pure and honorable, and then again dishonest or unreliable, just as in the normal state. The reader will understand that the somnambule may show resistance—not only refusing to do that which he has been ordered to do when asleep, but even when in the deepest hypnose after his sleep."

This author afterward quotes from Professor Pitres:

"'When ordering certain hypnotic individuals to execute certain acts after their awakening, disagreeable to them or causing their displeasure, they would simply refuse to obey and would not be awakened until released. Should the hypnotist remain firm or insist upon the suggestion being carried out, it would become impossible to awaken them.'"

Leaving these brief generalities, we will pass to the experiments from which I have drawn my conclusions. So far as I am aware my own methods differ somewhat from those of others. No data of scientific value can be derived from experimenting exclusively with sensitives of equal intelligence and moral development. The majority of subjects experimented with by Charcot in the Salpetrière were hysterical, with criminal proclivities. This would naturally lead him to believe that hypnosis is a pathological condition. My conclusions have been derived from actual experience with all classes of sensitives, taken from every grade of society and extending over a period of ten years. My chief aim has been to avoid hasty and immature generalizations. I do not wish to figure as a pessimist or alarmist, but my experience justifies me in the statement that hypnotism can undoubtedly be used as a means of inducing a man to commit violence or theft. But, notwithstanding this, I do not think there is any necessity for special legislation relative to the phenomena of hypnotism, because if a man should make this plea and the facts seem to justify it, then let him be hypnotized and experimented with along the line of the offence committed. It may then be determined whether or not he is following out his natural character.

Primarily, judging from a phrenological stand-point, I have endeavored to ascertain the possibility of predicting human

conduct with any degree of certainty. I assume that in exact proportion to our knowledge of character can we be assured of conduct. Under all possible conditions, whether normal or hypnotic, this rule would apply. I have discovered from phrenological examinations, conjoined with hypnotic experiments, that there are two extremes of moral character, to which may be added a third intermediary class of individuals who are dependent upon environment for their moral status. While these may never become thoroughly criminal, yet they are never far removed from the danger-line of criminal action. This intermediate class vary in degree from the borders of the highly moral condition to those of the criminal, passing through many grades in endless varieties and combinations of character. Morality and immorality, honesty and dishonesty, are only relative terms subject to the modifications induced by environment. There is always a transition going on in society—some tending toward greater morality, others toward greater immorality — and what may have been true of an individual at one time may not be true of the same individual at another time. Society, judged from this stand-point, is not a pleasant picture. We are not dealing with life, however, from a Utopian point of view, but as we find it in daily experience.

In considering subjects of so serious a character, only statements of actual facts are admissible. There is very little scientific knowledge of human nature. We are all habituated to showing the best side of ourselves. Very few are capable of penetrating the superficial gloss with which society is veneered. Under hypnosis the true character is revealed, this gloss is entirely removed, and we behold the individual in a state of moral nudity, with all his natural deformities displayed. All the baser qualities of his character, his animal passions, hidden vices, and lower propensities are made manifest. Men and women, whom we should never suspect of any criminal tendencies, exhibit such in all their glaring hideousness. For example, I knew a man who had held positions of trust for a quarter of a century. He had never betrayed himself and was considered honest beyond question. This man became treas-

urer of a silver mine in the West, and under the suggestion of changed environments within a year became an embezzler to the amount of fifty thousand dollars. Society is every now and then horrified by accounts of men in the highest social and church circles revealing a life of crime extending over periods of years.

In regard to this class, which embraces the great majority of mankind, it is impossible to predict with any scientific certainty the precise line of action following upon hypnotic suggestion. It is from this class that the ranks of the absconding bank cashiers, embezzlers, etc., are recruited—men who are strictly of honest intention, and under ordinary circumstances have sufficient pride, self-respect, and will power; but in a moment of weakness they take the first step which leads to final disgrace and ruin. There is a percentage of this class who are capable of being influenced to commit acts of a greater or less degree of criminality. I selected my subjects for experiment from representatives of these three classes. The first (innately moral) could not, by hypnotic suggestion, be influenced to outrage their moral sense. The other extreme (the congenital criminal), in spite of the best environing conditions, will always manifest vicious tendencies, and under hypnosis will be true to their native propensities.

Placing a subject in the hypnotic condition does not change his nature from good to evil or from evil to good; it only brings out his mental and moral qualities and makes them manifest to the observer. I experimented with men who had been committed for various crimes—assault, grand and petty larceny, etc.—and found in all cases that the phrenological development corresponded very closely to their actions under suggestion. For example, a young man had been convicted of grand larceny. His phrenological organs were as follows, resembling in the main those of the majority of criminals: A deficiency in intellectual and moral development; a preponderance of the selfish and animal propensities; caution, causality, and the reasoning faculties very deficient; destructiveness, secretiveness, combativeness, and acquisitiveness excessive. I hypnotized this

man and told him that one of the gentlemen present had a large sum of money in his possession. I desired him to get behind him and pick his pocket. He did not hesitate a moment, but carried out my suggestion with consummate cunning.

In the case of another subject, who had been arrested for assault, I found the following phrenological condition: Combativeness and destructiveness excessive; secretiveness large; benevolence and all intellectual faculties small; great preponderance of the selfish and animal propensities. Taking him aside I told him that a gentleman present had a large sum of money on his person; that he could hide in the hall, and as the gentleman was passing out could strike him with a sand-bag—placing in his hands at the same time a piece of pasteboard. As the gentleman passed through the hall he made a desperate blow at him, striking him with the imaginary sand-bag, and had I not instantly restored him to his normal condition he would certainly have carried out the assault to the perpetration of murder and subsequent robbery.

There was another young man, an equally good subject and quite as poor in financial condition, whose phrenological development was the reverse of those we have now been considering. He displayed well-developed benevolence, causality, and comparison, with fair intellectual ability. Upon making a suggestion to him similar to that to which the others had so readily assented, he absolutely refused to comply with my request. He argued the question with me and expressed surprise that I should so mistake his character as to ask him to commit such an act. Upon my demanding in the most persistent and determined way that he put aside all such foolish and childish considerations, the conflict between his natural instincts toward right conduct and the influence of the suggestion caused him to fall backward in a complete state of catalepsy. This man in his normal state was a much more docile and tractable character than either of the others.

No scientific basis of morality would be possible if it were admitted that hypnosis could vitiate a sound moral character. All the experiments hitherto made, so far as I have been able

to discover, point strongly to the conclusion that there is a moral status in the sub-conscious mind of each individual of this order. The accumulated force of a rightly directed life is proof against any immoral suggestion that might be presented. While in a state of lethargy the hypnotizer has undoubtedly control of the body of the subject, enabling him to act upon that body without resistance, yet the very nature of lethargy precludes the possibility of the subject carrying any suggestion into effect while remaining in that state. It is important to realize the fact, before alluded to, that the hypnotic subject is not an irrational being. The greater his intelligence and the higher his moral sense, the stronger resistance will he make to any suggestion antagonistic to these qualities.

It is not material whether we accept experience or intuition as the basis of conscience. Whatever difference of opinion may exist concerning conscience in the abstract, it is useless to deny that it is the co-relation of the highest moral concepts of the individual and of the race. The only possible objection that could be raised contrary to the dominance of the moral sense in hypnosis is the unsubstantiated theory that the will, the reason, and the conscience are, for the time being, entirely obliterated. The co-related influence of will, reason, and conscience must be taken into account. They are sufficient to guard the most sensitive individual of good moral development from committing crime under immoral suggestion. As we have seen that action, criminal or otherwise, is impossible in the lethargic state, the danger becomes reduced to post-hypnotic suggestion.

The conclusion which I draw from the experiments of others, supplemented by my own experience, is that while some danger probably exists with regard to those already criminal or vicious, and in whom a latent propensity for evil is capable of being called into play, yet with the first class (those of sound moral principles and previous rectitude of life) there is no just cause for apprehending mischief as a result of hypnotic suggestion.

EARLY GREEK PHILOSOPHY ON "BEING."

BY PROFESSOR C. H. A. BJERREGAARD.

To the Western mind, the transition from Eastern philosophy to that of the West is like daybreak upon a dark night. The West is looking for centrality, system, definiteness, etc., and finds them in the physical sun. The luminary of day is pre-eminently the symbol of the West. The East lives in universals and indefiniteness; its gods and ideas merge into one another. It finds the Night to be the most complete symbol of Being. This satisfies its dream about Being. So universal was this conception of Night as the origin of things that even Hesiod made Night the mother of the horrible as well as of the charming. From uncreated Night arose the Day.

As the day is characterized by clearness and reflection, so the first trait we discover in Western philosophy is the disposition to reflect, to examine things in *thought*. The East is rich in *descriptions* and in *visions* of Being, but shows few attempts to find a mental equivalent for its visions. In the illustrations of early metaphysics given in my previous papers it will be seen that the East is satisfied with its experience. In the following papers the reader will constantly meet with the philosopher's desire to step outside of himself and his experience and endeavor to get a look at the thing from its own stand-point and to examine the process by which the experience was attained. That is the purpose of philosophy, and essentially of Western philosophy.

From the stand-point of evolution the Western thought is an advance upon the East, but from that of involution the East is the stronger and more advanced in wisdom. The East has no thought, as we understand it. This is also true of primitive man. They rest in that primitive, undifferentiated,

and original light which is the deepest ground of human nature. That light gives an intuitive and spontaneous perception of truth, and such a perception precedes in time all intellect and transcends in power all mere reason.

The activity of that truth-organ, the ground of the human soul, whatever name we give it, precedes all logical and philosophic deduction. That organ is awake long before reason arises or takes conscious form. Thought—logical, reasoned thought—is a very late development, both individually and historically. In fact thought, as understood in the West, arises with the early Greek philosophers. Many people never come to reasoned thought, but stand all their lives simply in consciousness—in Being, pure and simple. Long before reasoned thought takes shape, man has exercised his consciousness in the form of feelings and affections, which usually are accompanied with intuitive and spontaneous perceptions of truth. The moral and social feelings, for instance, involve the questions of human duty and human destiny. The æsthetic and religious emotions lead us to infinite beauty, wisdom, goodness, and perfection. Long before any man arrives at a *reasoned* conception of duty, wisdom, goodness, or perfection, he has lived a life of duty, wisdom, goodness, or perfection, and perhaps lived it very deeply and comprehensively. This shows that that inner or deeper life is the original and the most universal. It is centred in Being.

The Orientals rest in that life and call it "to live in *Universal Consciousness.*" To them that life partakes in the main of all the characteristics of mind. Will is to them rather "the forbidden fruit." Will is a characteristic of nature, rather than of mind or spirit. Everything is mind; everything has come from mind and is reducible to mind. But the Orientals and primitive man were not one-sided idealists. Mind to them was not merely intellectual, but also volitional. Reason and volition * are inseparable; the one includes the other. The human mind is a unit. Reason and volition have one life and one

* Where I speak of Nature's activity and purpose, I use "Will;" where I speak of man in the same way, I use "Volition."

principle. To liberty of volition answers spontaneity of thought. We cannot know unless we are willing to know, nor can we will unless we know. Reason is volition with prevailing consciousness, and volition is reason with prevailing practical tendency.

The West — and modern philosophy in particular — has fallen away from *Universal Consciousness*, or Mind. It glories in thought, *reasoned* thought. Hence its present-day ignorance of Being and the Universal Life. Eastern mental activity is strongly centred in itself, and its "self" is identical with the universal Self. It seeks its rest and salvation in non-differentiation and complete subjection of desires. The West glories in differentiation, in breaking up homogeneousness and giving free scope to its desires. This will be seen in the following history of Being. Where the reader before saw Being in unity, or where unity was sought, he will now see Being "broken up" into manifoldness. Where he before met an almost monotonous cry for the One, henceforth it will be only for the Many. Being will now be presented in partial views, and often these views claim to be the whole. Rarely will a voice be raised for harmony. Where he before found the whole man engaged with Being, he will now find either the intellect or the will usurping that place.

From the time of Aristotle it has been the fashion with professional philosophers to oppose and ridicule the method of attaining knowledge by immediate perception. They want to make immediate knowledge secondary to mediate; they want to make the original perceptive capacity of the soul, which grasps all things directly, secondary to the reflective, which is conditioned by abstraction. They have ridiculed all followers of the oldest method known, and to-day they turn with scorn against the new schools of metaphysics. But they are ridiculous themselves. It is ridiculous in the extreme to make the prototype secondary to the type; the essence to the definition; intuition secondary to understanding. Thought and understanding are well enough in their proper place in a world moving away from Being, but they are not direct guides to Being.

Another general characteristic of the philosophy we are now entering upon in this series on "Being" is that human thought is not satisfied with receiving that which is simply given in primitive consciousness, but it wants to follow it out to what it calls its ultimate ground. It wants to place all individual things in reference to its own final principle, that it may see them in their connections. Philosophy is thus continually at work building up organic wholes, or systems, and pulling them down again. The Eastern philosophy is in the main tradition from time immemorial. It purports to be a knowledge of the original fact of the universe itself. It will give that fact to the student and give it to him undifferentiated. The West, we shall see, delights in a so-called originality of its own, which consists in giving "new" forms and shapes to Being. The philosopher dallies with the subject and is compelled to "prove" his thesis. The result is that that kind of philosophizing is not edifying. In the East and in primitive thinking, where we have no differentiation, there are of course no divisions of metaphysics, but in the West are such divisions as these: psychology, cosmology, and ontology. In the West all questions of Being come under one or all of these divisions. I will therefore define the three popularly.

(1) Psychology. All we know comes to us in Consciousness, or Mind. Philosophers differ as to what mind is, whence it comes, etc.; but this is a fact recognized by all—that nothing is known to us except in and through mind. All agree also that the mind is the storehouse of all knowledge. But they differ as to the channels through which knowledge enters the mind. One school or line of philosophers maintain that all knowledge is derived from experience, and as experience may be either external or internal they group themselves into two classes—one called Empiricists, or Sensationalists, the other comprising many of the Mystics. The first hold that all which man calls Truth is but an induction from the circumstances of his surroundings; that there is no such thing as an *à priori* or innate idea, or truth, or direction to truth. We owe all we know to the senses and to experiences through the senses.

Nihil est in intellectu quod non prius fuerit in sensu : Nothing is in the intellect which was not before in the senses. The other class holds that it is perfectly correct to say that Truth is an experience, but they hold that man has internal senses and through these he receives Truth. The internal senses are generally closed in man and need to be opened. This opening is caused by intense meditation, ascetic practices, or revelations.

This latter class represents a middle ground between the Empiricists and the other large school of psychologists—the Intuitionists, or Transcendentalists. This school teaches that our minds hold principles, notions, and elements that no experience has brought there, but which are embedded in the very structure of the mind. These are *à priori* notions, necessary truths, innate or inborn ideas so wrought into the mind that they form its very constitution, being truths which we cannot but think. This school is called transcendental because the origin of our knowledge lies beyond our every-day vision. Both schools represent extremes. We get knowledge outwardly through senses as well as inwardly through the mind, and the two depend upon each other for a complete form.

Leibnitz (1646–1714) once gave a decision that seems to declare for and give the case to the Intuitionists. He admitted : *nihil est in intellectu quod non prius fuerit in sensu,* but he added : *nisi intellectus ipse.* ("Nothing is in the intellect which was not before in the senses—*unless it be the intellect itself.*")

(2) Cosmology. We all have a theory of the world. Even the meanest toiler has made observations and come to some conclusion about all that which is outside himself. And there is generally a close relationship between people's psychological notions and their image of the totality of things. Those that hold Matter to be the essential principle of things are usually Empiricists ; those that hold that Mind is the substance of all are usually Transcendentalists. The first class is commonly called Realists, the latter Idealists. Each contains many variations and combinations of views, all of which will be seen in the following papers on " Being."

(3) Ontology. Beyond the mind of man and the cosmos, a large number of philosophers postulate a transcendent universe, a world of "things-in-themselves," an empyrean world, an essential world, a world of noumena, the Absolute. That branch of metaphysics which considers this science of "things-in-themselves," *Being*, is called ontology. It also debates the questions: Can there be such a science? Is there a supernatural? The Transcendentalist affirms, but the Empiricist denies or at best questions the nature of these problems. The ontologists are divided into many classes. Their various views will be presented later on.

With these necessary introductory notes I now begin the history of theories of Being as given in the West. Some of these will be seen to be psychological, some cosmological, and others ontological. Western philosophy begins with Thales, who is a cosmologist. His school is called the Ionian, and its general tenet is "one ever-changing, self-developed universe." The technical name for the school is "Dynamical Physicism." Aristotle * says that Thales (about B.C. 636) affirms—

"Nature to be water (wherefore also he declared the earth to be superimposed upon water), probably deriving his opinion from observing that the nutriment of all things is moist, that even actual heat is therefrom generated, and that animal life is sustained by this. . . . Thales is said to have declared his sentiments in this manner concerning the first cause. . . ."

Cicero,† translating this passage from Aristotle, adds that "God was that Mind which formed all things from water." This addition by Cicero has been declared a violence to the chronology of speculation; and Hegel ‡ is very emphatic when he says that Thales could have had no conception of God as Intelligence, since that is the conception of a more advanced philosophy. This criticism finds a support in Aristotle, who explicitly denies that the old cosmologists made any distinction between matter and the moving or efficient cause, and that

* "Metaphysics," III.

† "The Nature of the Gods," X.

‡ G. W. F. Hegel, Werke, B. 13: "Geschichte der Philos," I.

Anaxagoras was the first who arrived at the conception of a formative intelligence.

Against Aristotle, however, it may be argued that Thales believed in the gods and in the generation of the gods; hence his belief might have been in accordance with Cicero's statement. The whole difficulty can best be overcome on the theory that Thales held all things to be living. "According to Thales the magnet is animated because it attracts iron." * "Thales believed that all things were filled with gods." † This belief he held because he thought, as Aristotle conjectures, that "soul is mixed with all things." This doctrine of Hylozoism (viz., "matter is living") was held by Thales, together with other Milesians, and is the most interesting and essential point with the Cosmologists. Hylozoism attributes to matter sympathies, antipathies, affinities, and preferences.‡ Some historians of philosophy declare that Hylozoism confounds life and force. The most interesting forms of Hylozoism are that of Strabo of Lampsacus and that of the Stoics. The first held that every atom is animate. The latter believed the universe to be a living being.§ Of this more later on.

Another Milesian was Anaximander (B.C. 610). He carried the principle of Thales still further. Like Thales, his main endeavor was in the direction of the process of world-origination; but he is led from the physical theory to a metaphysical conception, that of *το ἄπειρον*, the boundless, the infinite. By this obscure conception he intended to express his idea of infinite, self-moved matter. According to Aristotle and Simplicius, this Infinite contained qualitative opposites within itself. Anaximander probably conceived it as the original matter before it had separated into determined elements. It was neither one of the four common elements nor something incorporeal and im-

* Aristotle: "De Anima," I., 2.

† *Ibid.*, I., 5.

‡ Janet: "Final Causes," II., 379.

§ An interesting study in this connection is that of Animism, as held by Plato and Pythagoras, and Stahl's theory of vital action. See also Huxley's lecture: "The Connection of the Biological Sciences with Medicine."

material. The το ἄπειρον was the ἀρχή, or Principle, of Anaximander, and he is the first to use the term for the beginning of things. To summarize: "The Infinite is the Principle or Beginning of things."

Besides these physical and metaphysical determinations, the only fragment preserved from him, giving his own words, represents the perishing of things to be an expiation for sin: "As all substances are produced out of the Infinite, so they are resolved into it, thus 'atoning for their injustice' in arrogating to themselves a separate individual existence." * The interpretation of this utterance is doubtful; but it seems clear that here is the first step taken, from a physical notion of Being, toward the conception of Being as an ethical necessity. Being is thus not only boundless and infinite, but also transitory, *i.e.*, changeable—Chameleonic, Protean. This forms a transition to the doctrine of flux and reflux of things held by Heraclitus.

Anaximander gave still another predicate to the Infinite. It was το θεῖον, the Divine. His matter or substance was God. This was probably the first philosophical conception of God formulated in the West. If it is probable, as it has been conjectured, that Anaximander's "The Infinite" is the reproduction in the form of an abstract conception of the unclear idea of the mythical Chaos, which was both "all" and "one," he meant to say that Chaos was God. That he meant "The Infinite" to be synonymous with Chaos seems evident from his teaching regarding it—that it was a mixture (μῖγμα) in which the various empirical substances were so mixed that no definite quality could be ascribed to it as a whole. If he really did say that Chaos is God, he must have understood Chaos in the way in which Jacob Boehme understood it:

"The *mysterium magnum* is the *chaos* wherefrom originate good and evil, light and darkness, life and death. It is the foundation or womb wherefrom are issuing souls and angels and all other kinds of beings, and wherein they are contained as in one common cause, comparable to an image that is contained in a piece of wood before the artist has cut it out."—"Clavis," VI., 23.

* Mayor: "Sketch of Ancient Philosophy."

It was a favorite practice in the old digests of philosophy to speak of water as the principle of Thales, earth that of Anaximander, air that of Anaximenes, and fire as that of Heraclitus. The reason why earth was said to be the principle of Anaximander was that he was a geographer, and the earth occupied much of his thoughts. But the Infinite, not the earth, was his watchword. Anaximenes (about B.C. 560) discovered the double force of *ἀρχή*. It suggests the idea of "rule," as well as that of "beginning." He looked for the principle of rule and said: "The air rules over all things, as the soul, being air, rules in man." He made air the principle of all things. When we speak of Thales's principle being water and that of Anaximenes as air, we must not by these terms understand the elements in this or that determinate form, but as Water and Air, pregnant with vital energy and capable of infinite transmutations. "Matter" is *alive* to these people. The only trouble is that we have no definition directly from them as to what they understood by matter and how they understood it to be alive.

Heraclitus (about B.C. 500) is the most interesting figure among the early Greek philosophers, and the one Greek thinker most in accord with much of the thought of our century. Following are all the passages from Heraclitus's "Concerning Nature" which bear directly upon his doctrine of Being:

I. "It is wise for those who hear not me, but Universal Reason, to confess that all things are one."

II. "This world, which is the same for all, is not made either by the gods nor by any man; it always was, is, and shall be; it is an ever-living fire, kindled in due measure and extinguished in due measure.

"All things are exchanged for fire and fire for all things, like wares for gold and gold for wares.

"Fire lives in the death of earth, air lives in the death of fire, water lives in the death of air, and earth lives in the death of water.*

* Heraclitus is justly called the "obscure" on account of his style. This fragment is an illustration. He means here that the universal process of nature is a motion upward and downward, or backward and forward, as he calls it—fire, through air and water, passed down to earth, and by the opposite process earth passed upward through water and air to fire. The death of the one became the life of the other.

"Fire, coming upon all things, will sift and seize them." *

III. "Lightning rules all.

"The sun will not overstep his bounds; for, if he does, the Erinyes, helpers of justice, will find him out.

"Cold becomes warm, and warm cold; wet becomes dry, and dry wet.

"It disperses and gathers; it comes and goes.

"Into the same river you could not step twice, for other waters will be flowing.

"Into the same river we both step and do not step.

"We both are and are not."

IV. "War is the father and king of all, and has produced some as gods and some as men.

"They do not understand how that which separates unites with itself; it is a harmony of opposites, as of the bow and the lyre.†

"The harmony of the world is a harmony of opposites.

"Unite whole and part, agreement and disagreement, accord and discord: from all comes one, and from one all.

"We must know that war is universal and strife right, and that by strife all things arise and are used." ‡

A study of the above gives the following summary: At the bottom of everything lies unity. The world is "an ever-living fire." Everything comes from fire and goes to fire. Fire is intelligent and governs everything: "lightning rules all." The "method" of fire is war or strife; nothing without strife, yet opposites are harmonized. Fire, by means of "strife," both separates and unites. In short, the unity which lies at the bottom of everything is constantly in the making, but never *is*. Heraclitus considers everything in a state of Becoming. Such is Heraclitus's teaching about Being.

* There must be added the words of Hippolytus, constructed on the basis of fragments of Heraclitus: "Heraclitus says also that fire is intelligent, and is the cause of the government of all things. He calls it craving and satiety. And craving is, according to him, arrangement, and satiety is conflagration."

† Anent this Aristotle ("Nicomachean Ethics," VII., 2): "Heraclitus says: 'The unlike is joined together, and from the difference results the most beautiful harmony; and all things take place by strife.'"

‡ Schol. B. in "Iliad," IV., 4, Ed. Bekk: "God, in his dispensation of all events, perfects them into a harmony of the whole, just as indeed Heraclitus says that to God all things are beautiful and good and right, though men suppose that some are right and others wrong."

The central thought of the system is Fire, the fire-principle. To understand what is meant by fire we must not go to the moderns, but to the ancients. Heraclitus is supposed to have been born B.C. 503. Less than two hundred years before, Numa Pompilius, under inspiration of the Nymph Egeria, founded many of the most characteristic institutions of Rome. He consecrated the Perpetual Fire as the first of all things and the soul of the world, which without it, as the Ancients said, was motionless and dead.*

There is scarcely a country in the world where we do not find fire worshipped or adored in one form or another. The Hindus and Egyptians held it to be the essence of all active principles, and the Parsees had no other symbol of the Deity. Among the Hebrews fire was the sign of divine presence and acceptance: Jehovah is a consuming fire. The ancients swore not by the altar, but by the flame of fire upon the altar. In our own day we worship fire unconsciously. Candlemas lights, torches at weddings, illuminations at feasts, altar lights, lights at death-beds, etc., are illustrations. The Rosicrucians held that all things visible and invisible were produced by the contention of fire with darkness.

It was fire in that sense which Heraclitus spoke of, and which he attempted to inclose in a philosophic formula. Fire is Being, or the Becoming.

"Unseen and unsuspected (because in it lies magic), there is an inner magnetism, or Divine *aura*, or ethereal spirit, or possible eager fire, shut and confined, as in a prison, in the body, or in all sensible, solid objects, which have more or less of spiritually sensitive life as they can more successfully free themselves from this ponderable, material obstruction." †

"Agni is the grand Cosmic Agent and Universal Principle, not only the Terrestrial Fire but the Lightning of the Sun. Its veritable country is the invisible, mystic Heaven, the abode of Eternal Light and of the first Principles of all things. . . . It [fire] engenders the gods, it organizes the

* Plutarch, "Roman Questions:" "Why do they direct the bride to touch fire and water? Is it not because, as among the elements and principles, the one is male and the other female: the one constitutes the principles of motion, and the other the potency existing in matter?"

† Hargrave Jennings: "The Rosicrucians." Vol. II., 259.

world, it produces and preserves universal life; in a word, it is Cosmogonic Power." *

To these two visions of fire as Being, both so explicative of Heraclitus, let me add this of Fustel de Coulanges † about the hearth-fire—next to the sun the most universal altar and symbol of fire as Being:

"The hearth-fire is a sort of moral being; it is true that it shines and warms and it cooks the food, but at the same time it thinks and has a conscience; it knows man's duties and sees that they are fulfilled. One might call it Man, for it has the double nature of man: physically, it blazes up, it moves, it lives, it provides abundance, it prepares the repast, and nourishes the body; morally, it has sentiments and affections, it gives purity to man, it demands the beautiful and the good, and nourishes the soul. One might say that it supports human life in the double series of its manifestations. It is at the same time the source of wealth, health, and virtue. Truly it is the god of human nature.

"It is interesting to note that Vesta represents neither fecundity nor power, but order; not abstract, mathematical, nor rigorous order or law, but moral order. The Greeks and Romans regarded her as if she were a universal soul, which regulated the different movements of worlds, as the human soul keeps order in the human system."

Teichmüller thinks that Heraclitus's Being was derived from Egypt, Lasalle from India, and Pfleiderer thinks he borrowed from the Greek Mysteries. Whether he borrowed or not, his theory is by these teachings only proved in its universal character. Another side of its universality is proved by the many characters given to it. Schuster took Heraclitus for a hylozoist, Zeller for a pantheist, Pfleiderer for a panzoist, Mayer for a pessimist, Lasalle for a panlogist, etc.

"To Heraclitus ‡ we trace the philosophy of change prominent in subsequent Greek philosophy as γιγνόμενον, the indirect cause of the counter-movement of Socrates and Plato with its powerful determining influences, central in modern times as *motion* in the philosophy of Hobbes and the

* P. Davidson: "The Mistletoe and its Philosophy," p. 31.

† "La cité antique," Chap. III.

‡ The Fragments of the work of Heraclitus of Ephesus on "Nature." By G. T. W. Patrick, p. 74.

ground principle in the important system of Trendelenburg, and finally in a logical transformation, prominent in both German and English thought as *Werden*, or Becoming. To Heraclitus we trace the notion of Relativity, the central point in the doctrine of the Sophists, which, by withdrawing every absolute standard of truth, threatened to destroy all knowledge and all faith, and which sent Socrates searching for something permanent and fixed in the concepts of the human mind, and so led to the finished results of Plato and Aristotle. To Heraclitus we trace some of the fundamental doctrines of the Stoics, namely, their abrogation of the antithesis of mind and matter and their return to the pre-Socratic Monism, their conception of Nature as larger than man and his complete subjection to it, and finally their doctrine of the future conflagration of the world—later an influential factor in Christianity."

"A PERFECT MAN."*

BY REV. WILLIAM RUSSELL CALLENDER.

TRUE science and true religion have a common end in view, namely, the symmetrical, orderly development of man into a complete manifestation of Deity. In respect to true religion, this is questioned only by the atheist; in respect to true science, certainly no one will question it who investigates fairly.

Since "God is spirit"—πνεῦμα ὁ θέος: John iv., 24—and must be worshipped in spirit and in truth, all knowledge concerning Him must be recognized upon the spiritual plane of mind. It is also true that whatever relates to the development of man into the divine image must be spiritually discerned, for "the natural man receiveth not the things of the Spirit of God" (I. Cor. ii., 14).

Two facts contribute to the degeneration of spiritual truth into more or less unspiritual dogma. The Scriptures appeal to the intellect of man† as well as to his spiritual nature. The Bible would not be the helpful book that it is if this were not the case. Even the faultless teachings of Christ were adapted to the ability of his hearers to receive. But, in addition to this, it must not be forgotten that our Scriptures were written in Hebrew and Greek; and that the human intellect, always fallible, is liable to be misled by unfortunate translations.

I propose in this article to trace briefly the evolution of a single catholic dogma—that of Christian perfection—till its complete development may be understood, as expressed by a single word, now not only familiar but pregnant with scientific and religious significance to the readers of THE METAPHYSICAL MAGAZINE. I speak of Christian perfection as a catholic dogma, not because the Church Catholic has given it the no-

* Eph. iv., 13. † METAPHYSICAL MAGAZINE, Vol. II., p. 128.

tice it deserves, but because it is founded upon the plain teachings of the Catholic Scriptures.

The beloved disciple, in his first catholic epistle, teaches that "Whatever [Greek, *Πᾶς*, all that] is born of God doth not commit sin." In Loch's Latin Testament we read, *Omnis, qui natus est ex Deo;* but in our authorized Protestant English Bible the thought is personified: "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God" (I. John iii., 9). As it stands in the King James version, this passage enunciates a very harsh proposition, namely, that every regenerate person is incapable of sin; consequently, whoever finds he has fallen into sin, even though ignorantly, is *outside* the kingdom of God.

But theology has striven bravely, persistently, and honestly to bridge the chasm which she has imagined to exist between an angry God and his rebellious, sinful subjects. There are many earnest Christian men who read, for example, these words of the angel to Joseph concerning Mary: "And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins" (Matt. i., 21), and these of the Master himself: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. v., 48). They feel there must be promise and hope, for man, even in this world. They follow their divine-human Master, as he goes about teaching, healing the sick, raising the dead, and casting out devils. "There must be," they cry, "there *is* such a thing as perfect sanctification—complete salvation from the supposed burden of sin; and this is possible before the separation of body and soul at death." This, they sincerely believe, is attainable, not because of any innate goodness in man, but in virtue of the merits of the death and passion of the objective, personal Christ. They love to think of him as interceding in their behalf in the presence of the Father; and because they believe his intercessions to be all-powerful, they see no reason why fulness of salvation should not descend upon them in a moment, provided they put forth the hand of implicit faith.

Therefore it may happen that their prayer clothes itself in the language of a somewhat emotional hymn :

> " I am trusting, Lord, in Thee,
> Blest Lamb of Calvary ;
> Humbly at Thy cross I bow,
> Save me, Jesus, save me now."

Having thus prayed in faith, they humbly claim the answer to their prayer. They believe that they receive it, and because of their faith they have it (Mark xi., 24).

Now it is not the purpose of the metaphysician to refute the earnestness of such experiences as I have described ; and it certainly is not for the metaphysical theologian, the Christian priest, to do so. They stand in need of something more than a sermon, in the usual acceptation of the term ; they need a brief, practical lecture on the nature of the human mind and mental phenomena. Thus they may be enabled, while still realizing the full blessedness of their experience, to place it where it belongs—not higher than the intellectual plane of mind ; much of it on that of feeling.

I am fully aware that such teaching may result in disappointment at first ; yet it is by no means pessimistic. The metaphysician knows that the errors of dogma are *always* leanings toward pessimism ; but he knows also that Christian perfection, as these believers profess it, will *not* stand the test of experience. Jesus taught his disciples to pray, " Give us this *day* our daily bread." By this petition he inculcated the necessity of daily, hourly, yes momently dependence upon the Father. Those who sing—

> " 'Tis the promise of God, full salvation to give
> Unto him who on Jesus, his Son, will believe.
> Hallelujah, 'tis done !
> I believe on the Son ;
> I am saved by the blood of the crucified One "

—may, the day following this experience, which is a truly blessed one to their understanding, meet an unexpected temptation and yield to it ; and the world blames the Church for preaching a salvation that does not save.

The fact is that, while the scientific theologian acknowledges all religious experience as real on the plane of mind upon which it takes place, he believes in a better Christian perfection than that which is set forth in the dogmatic statement previously made. Need I emphasize the necessity for the study of the new psychology and of the concentric law by all teachers of religion?

Let us now suppose that some one who has claimed full salvation, and then fallen into sin through sudden temptation, meets a teacher who is able, through careful study, both theological and metaphysical, to lead him out of darkness into light, from all evil to "the fundamental good (or God)."* Such a teacher knows that he must speak the word as his listener is "able to bear it." He must not make the statement to his listener that he has not sinned, for on the intellectual, personal plane he certainly *has* sinned; but he may make, for his comfort, a statement which declares the second theological step in the evolution of the dogma of Christian perfection—that God wills the sanctification of man (I. Thess. iv., 3), and, therefore, when the child of God sins, all he has to do is sincerely to confess and forsake what he finds to be evil, and all again is peace.

Our learner, who can yet grasp spiritual truth only on the intellectual plane, readily welcomes and appreciates the thought of the cleansing blood. Though professing Christianity, he is scarcely beyond the ancient practice of the Jews, who, laying the hand upon the head of the sin-offering, and there making a confession of guilt, could recognize in the shedding of its blood the remission they desired. In such figures as this, behold the lovingkindness and tender mercy of God, who, manifested in Jesus Christ, "can have compassion on the ignorant, and on them that are out of the way!" (Heb. v., 2).

But the teacher must be careful, just here, to direct the learner to the positive side of salvation; for, at this point, the real progression of the dogma toward absolute truth appears to retrograde. Our learner, let us suppose, has become sensitively introspective; but, unfortunately, his introspective vision does not penetrate deeply enough. He sees *self*, but not the *in-*

* Metaphysical Magazine, Vol. II., p. 128.

dwelling Christ. He needs to be directed to the contemplation of the positive, the cheering, and the hope-inspiring; therefore, as he is not yet fully prepared to appreciate the *subjective* Christ, he may be permitted to contemplate him *objectively*. He may fix his attention upon the sublime picture drawn by St. John in the words already quoted. The Word of Life was from the beginning. He is a personal Word. He is the "Perfect Man." We have heard the Word. The apostles had heard him speak; we have heard him preached. If ministers would preach Christ, instead of trying to preach about Christ, the problem in relation to unoccupied seats in our churches would soon be happily solved.

It will be necessary to defer the consideration of this passage for awhile, in order to say a few words in relation to the apparently retrograde step, in the evolution of this dogma, to which I have called attention. If the partially introspective gaze be not turned from self to Christ at this point, the dogma of Christian perfection will be likely soon to take the following form: "There *is* a perfection unto which God's saints may attain; but it is the perfection of weakness."

Strictly *personal* introspection, called in theology "self-examination," can lead *only* to pessimistic results. He who conducts it will find, like St. Paul, that in self (that is, in the flesh) "dwelleth no good thing" (Rom. vii., 18). Self is "the old man," which is both weak and sinful. This is to be put off "with his deeds;" and "the new man" is to be put on, "which is renewed in knowledge after the image of him that created him" (Col. iii., 9, 10). The Divine in man is then revealed. The proof then appears that there is innate goodness in the human race.

As a minister of the Church, I find no difficulty in accepting the doctrine of "birth sin," provided all dogmatic accretions be eliminated therefrom; but I am careful to place it where it belongs—on the intermediate plane of mind. It is by no means a spiritual truth. It is a negative doctrine, made necessary by the duality of the human intellect.*

* There is no antagonism between this teaching and that of the fourth article

When infants are brought, or when candidates present themselves for baptism, the minister need not call special attention to birth sin. If he remind the people that "all men are conceived and born in sin (and that which is born of the flesh is flesh), and they who are in the flesh cannot please God, but live in sin, committing many actual transgressions," he simply appeals negatively to the human intellect, as does Jesus himself when he says: "Except a man be born again [or from above], he cannot see the kingdom of God" (John iii., 3).

The great mistake which most people make in regard to regeneration is in relation to the moment when it takes place. It is the first moment of human existence. The Word, the *Logos*, is "the true Light, which lighteth every man that cometh into the world" (John i., 9). "For Christ's love constraineth us, having judged this, that one died for all, therefore all died [that is, to sin]; and he died for all, that they which live should live no longer unto themselves, but unto him which died and rose again for them. So that we henceforth know no man after the flesh; if even we have known Christ after the flesh, yet now know we him no more" (II. Cor. v., 14–16).*

on "Concentricity," published in the November number of this magazine. It will be noticed that, in giving the name of this negative doctrine, I have used the alternate "birth," rather than "original." There can be no *original* sin in man; for his spiritual life is divine. It "had no beginning and can have no end." Even the expression "birth sin" should be carefully limited, so as to signify only the corruption of the carnal nature defined and described in the Scriptures.

* I have quoted this passage as translated by Alford, in his New Testament for English readers. As this article has been prepared with a sincere desire to help all who would know the truth, and with no wish to antagonize or to provoke useless theological controversy, I would explain that, on the intellectual plane, there are many that are unregenerate; that is, there are many who, not having repented of (turned from), confessed, and forsaken known sin, are not *personally* regenerate, even though spiritual regeneration has been sealed to them in baptism. No one will be saved who does not repent and believe in Christ; for "he that believeth not shall be condemned" (Mark xvi., 16), and "there is none other name under heaven given among men whereby we must be saved" (Acts iv., 12). It is therefore the duty of the ministers of religion to warn as well as to teach (Col. i., 28). My theological readers will, I hope, understand that the purpose of this paper is teaching rather than warning; and scientists will appreciate the theological necessity for this explanation.

What the minister ought to emphasize, in initiating persons into the mystical body of the faithful, is a positive exhortation; for example, this from the Book of Common Prayer: "I beseech you [that is, the congregation] to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons that which by nature they cannot have." He who enters the Christian Church with intent to become a living member of it should understand that all truth flows from one fountain—universal Spirit; and this is within every individual, at the centre of being. True prayer is, therefore, a looking within; for Jesus tells us that "the kingdom of God is within" (Luke xvii., 21). The divine answer to prayer comes in the form of a consciousness of attractive power which, if the human will coincide with the Divine will, tends to draw the whole being inward, yet upward, toward its Divine Centre. This is the law familiar to the readers of THE METAPHYSICAL MAGAZINE, to which the author of the articles has, with most careful exactness, given the name of "Concentricity." I do not hesitate to pronounce it the crowning gift of science to theology.

Here, then, at the centre of being in each individual, may be found the source of all perfection—the Divine Spirit; for "the manifestation of the Spirit is given to every man to profit withal" (I. Cor. xii., 7). This manifestation is "Christ in *us* the hope of glory" (Col. i., 27). Operating under the law of concentricity, it is Christian perfection, as possible in this life. The true Christian is one who *lives* Christ. He is like St. Paul, who could say, "To me to *live* is Christ" (Phil. i., 21).

The attainment of this perfection is not limited to a favored few. It is possible even to those who have never heard the sweet story of the man of Nazareth. I would advise any one wishing to evangelize a people who have never heard of Christianity to begin by translating this short petition into their language, and teaching it to all who will learn: "O God, manifest thyself in me." Whoever seeks the Father thus will find him, in and through the in-dwelling Christ. This prayer will surely be answered in consciousness; and the subjective Christ

will aid the evangelist in teaching both the letter and the spirit of the Paternoster. I would likewise recommend the same brief prayer to any who wish to know, by blessed experience, the truth in regard to Christian perfection, free from all dogmatic bias. Let no one think that it is not a Christian prayer because it does not close with "through Jesus Christ our Lord," or a similar expression. True prayer is *always* offered in the name of Christ; that is, in the name of God manifest. It is evident, therefore, that a prayer for the conscious manifestation of Deity in us *must* contain, in its very spirit, that which is expressed by the churchly phrase quoted above.

The fulness of the Divine answer to this prayer cannot be expressed in human language. Perhaps what follows will, however, aid in recognizing it. The first three verses of St. John's first catholic Epistle bear distinctly upon the subjective, as well as upon the objective, Christ. It is for this reason that their consideration was left unfinished till dogma should be developed into doctrine. Here, again, we have a most beautiful illustration of the kindly condescension of the eternal Father, as manifested in his written word.

Since the Word was from the beginning, and since the Spirit is given to every man, it follows, in virtue of concentricity, that the one God, revealed as Father, Word, and Spirit, dwells potentially, as well as essentially, at the centre of being in each individual of the human race; and that this Divine potentiality has no limit, save that which is divinely imposed and involved in human free will—itself a divine gift to man on the intellectual, personal plane of mind.

But, on the spiritual plane, self-will does not exist, for self has been left behind; and free will is expressed by obedience to the Divine will. This is the plane of aspiration, harmony, and unity, where even personality is lost in individuality.*

"Wisdom is to be attained either by the difficult path of experience or by direct perception."† The seeker of wisdom, moreover, is bidden by St. James to "ask of God, that giveth

* See *Table of Development*, METAPHYSICAL MAGAZINE, Vol. II., p. 130.

† METAPHYSICAL MAGAZINE, Vol. II., p. 193.

to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed" (James i., 5, 6). One of the gifts which will be granted in answer to the prayer of faith will be that "perception" which "is the perfect realization of concentricity." It is not necessary that the catechumen should become entangled in the meshes of dogmatic speculation. I have endeavored to assist the religious teacher in giving an apprehension of the truth to one who has become so entangled; but young people, especially, can be often led by the direct path.

If the teacher himself be "wise unto salvation" (II. Tim. iii., 15), his face, and his life shining through it, will be far more eloquent than his words. His pupils will be led to say in after years: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life, . . . declare we unto you." Verily, the divine life is manifested in such teachers. Their word, their touch, their look, their very thought, both teaches and heals. Let those upon whom rests the solemn duty of sending forth the teachers of the Christian Church take heed that such, and only such, be commissioned as her standard-bearers.

I must now hasten to present, as vividly as I may, the chief divine method of developing true Christian perfection in man. The scene will change, but one character will be always present —the human teacher, the true Christian pastor.

The first scene is the interior of a church. When the preacher announces his text, every ear is attentive; for not the word of man, but the word of God, is proclaimed in this place. Righteousness is preached, not sin; Christ, not the Prince of Darkness. The hearers are conscious that a voice from the depths of their being repeats and emphasizes the minister's words; for he is preaching a "positive" gospel. He reminds them that he is telling them of what he has both seen and heard; that the glad experiences he is describing have been realized in men and women whose environment was, no doubt,

similar to their own. He speaks of these experiences in order that his hearers may have fellowship with all whose influence is elevating; and he assures them that the fellowship of such "is with the Father, and with his Son, Jesus Christ." It is not strange that, under such preaching, many good resolutions are made and kept; for the preacher emphatically declares that the divine fellowship of which he speaks is an indwelling presence, whose attractive power is almighty love.

If we follow this optimistic teacher to the sick-room, we shall not be surprised to find that he is a healer also. The sick brother or sister has called for an elder of the church. He prays over that bed of pain, anointing with the oil of gladness "in the name of the Lord." The physician wonders, perhaps, why the medicine, which he used with trembling because it had so often failed, should have proved such a sovereign remedy in this case; but "the prayer of faith *has* saved the sick, and the Lord *has* raised him up" (James v., 14, 15).

There are those who are morally sick; and our teacher finds some of them in prisons and reformatory institutions. What marvels are wrought by his words of hope! In every walk of life he encourages the confidence of those who have sorrow, trouble, or perplexity; and none ever confide in him in vain.

Have I been drawing a series of ideal pictures? "Idealism is potential realism." Then I may have done something to make potentially real the apostle's words concerning the Master: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. iv., 11–13).

Christian perfection, then, is positive. It is spiritual. It is walking "in the light." It is attainable, not in multiplicity, not in personality, but in "the unity of the Spirit." "*We* are complete in *Christ*" (Col. ii., 10).

BELIEF IN THE MIRACULOUS.

BY W. J. COLVILLE.

In this so-called sceptical age it is singular to note the extraordinary hold which mysticism is surely and rapidly gaining upon the thought of the rising generation. In some form nearly every thinking person is paying attention to what was formerly designated the supernatural, but in these days is more frequently styled in educated circles the *supernormal*. Just as the former word was only a temporary makeshift of the theologian, so the latter is but a transitory expression of the psychologist. The scientific definition of *normal* as *natural* is sufficient to cover the ground occupied by every conceivable phase of healthful and legitimate mental phenomena.

In olden times the word *miraculous* had probably no such significance as that given it in later years. In the New Testament we are frequently informed that, in the presence of some unusual exhibition of occult or spiritual power, the spectators and listeners greatly marvelled, *i.e.*, they were greatly astonished. Astonishment invariably accompanies an exhibition of force which startles the observers by its unusual or impressive character, but in thousands of instances no thought is conveyed that it is of supernatural origin. The word *miracle* was probably employed at first in the simplest and most acceptable of its modern definitions. Interest, curiosity, and wonder are constantly being aroused over the mysterious influence occasionally manifested by some illiterate person who may astonish whole communities by his power of healing, whether accomplished by him or through his agency. It may be opportune to inquire into the scientific possibilities in such cases, and soberly consider how we may best account for results without falling a

prey to those delusions that frequently exalt some romantic person to the rank of a veritable Messiah.

To the unprejudiced and thoughtful reader of the Gospel narratives, many explanatory sentences are apt to appeal with great force. To the one who accepts a dogmatic or conventional explanation, these conclusions seem only to be confirmed. Take, for example, such oft-recurring words as "Thy faith hath saved thee," "According to thy word be it unto thee," and "Thy faith hath made thee whole." A modern writer, pleading for auto-suggestion as the sole means of cure in so-called miraculous instances, could hardly ask for a more perfect illustration of his theory; yet we should doubtless be extremely one-sided were we to accept his hypothesis as sufficient to account for all the facts in such cases. Miracles are said to have been performed in every land under the sun, at some time or other, by people who lived lives of sanctity and who in some mysterious manner enjoyed unusually close intercourse with Deity. The healing act professed in the medical schools of to-day is frequently called Esculapian—a term which means nothing if mythology be totally rejected, for it was from the god Esculapius that the Therapeutists, or healers of long ago, were said to derive their power.

It is only by reference to the state of the ancient world that we can gain much insight into the actual connection formerly existing between scholarship and the exercise of mysterious psychic powers. In Egypt for many centuries the priesthood was composed of the nobles of the land, and these mysterious persons received an education entirely beyond the reach of all who were outside the sacred pale. All through the Middle Ages the Church held in Europe the keys of the university, and the chief source of revenue to the Church was its close association with learning. In Greece we are told that only the scions of illustrious houses were to be initiated into the mysteries of theosophy, or the "secret doctrine," symbolized in the religious ceremonies and performed before the eyes of the multitude. The crime for which Socrates was condemned to death was only the offence of disclosing secrets to the common people.

Among the Jews the prophets were both teachers and healers; and, so great was the ability of these extraordinary men, it was affirmed by tradition that in some instances they even raised the dead. Elijah and Elisha, according to the books of Kings, are both said to have restored to life the sons of widows who had given them hospitality in times of famine or danger.

Modern science does not as a rule accept the letter of such legends, but it is not scientific to take such an unsatisfactory view of the origin of wonderful tales as that taken by Strauss in his "Life of Jesus." There must have been some foundation upon which even the most exaggerated stories were originally based. It is that foundation to which the modern world must look for an explanation of present-day miracles. Prophets in Israel were different from priests in all respects: they always fearlessly revealed what to them seemed a message delivered personally from God. Whether any of them held to a strictly anthropomorphic view of Deity, and believed themselves to be in direct personal communion with the Most High as one man converses with another, is a phase of the subject which certainly is open to discussion. Probably they felt themselves to be in close relation with heaven in two ways: First and highest, they found God in the solitude of their souls. When they retired into the inmost recesses of their being they felt assured that God communicated with them in the sanctuary of their inner selves. Secondly, they believed that angels or messengers from the spiritual world conversed with them and made known the will of the Eternal concerning their course in life.

From whatever direct source or in whatever indirect manner the seers or prophets in Israel may have derived their knowledge, they were certainly giants in their generations when viewed intellectually and morally. At the risk of their lives they stood out manfully against idolatry and corruption, and it is safe to say that such heroic natures are justly entitled to an insight into the arcanum of the universe which cowards can never attain. These valiant men were therefore in every way entitled to possess and exercise powers to which the ordinary man is still a stranger.

Suppose they did not actually raise the dead. So great was their power over disease and infirmity that they restored to health many who were given over to die, or even pronounced dead already by those who could not detect in their enfeebled frames even the faintest flicker of vitality. These "men of God," as they were not unreasonably called, came and went in a mysterious manner; and by reason of their habits of life, in addition to their surprising skill and knowledge, were surrounded with a halo of mystery which greatly impressed the mass of the people by whom they were known.

That they were educators rather than simple wonder-workers is evident from the account given of the interview between Elisha and Naaman the Assyrian. In Syria and other Eastern lands wonder-workers were not uncommon, and it was but natural that an officer in the Assyrian army should expect a Hebrew prophet to treat him much as he would have been treated by an astrologer or magician of his native land. To his great astonishment Elisha did not even grant him a personal interview, but sent a servant with directions concerning bathing in the river Jordan, which was a very insignificant stream compared with the stately rivers that flowed through Damascus. Naaman, it is said, went away in great displeasure because he was told how to heal himself instead of being miraculously cured by placing confidence in and giving money to another.

As a prophet or doctor (meaning "teacher"), no one can be true to the prophetic ideal who fails to place before those that come to him for advice the way of health, as a path to be pursued individually. Though change of thought is far more important than change of air, diet, raiment, or other externals, it certainly follows that, thought being changed, conduct will alter correspondingly. The great healers of old were always counsellors of those who came to them; and when we read in the Gospels that those whom Jesus healed were often told to sin no more, lest worse afflictions should come upon them, we cannot fail to detect the educational element introduced by the narrator into the history of the cure.

In these days, as of old, the prevailing thought of the people is very narrow where the scope of natural law is concerned. There are two strange presumptions in the world whose origin cannot be traced to anything but arrogant conceit. One is that whenever an unusual event transpires some force outside of nature steps in and performs the wonder; the other is that alleged miracles are purely fabulous, owing their supposed origin either to imposture on the part of the unscrupulous or to imagination on that of the uninformed. Psychical research is now too imposing in its claims and results for either of these definitions of a reputed miracle to go unchallenged. We are therefore being treated through the press to a large number of different hypotheses—all attempting to explain the marvellous according to some special theory. All the attempted elucidations of the problem have something to commend them to the attention of thoughtful people; but is there one upon the list which can reasonably lay claim to be the only truthful one among the number? We venture to answer with a decided *no.*

For convenience' sake, a miracle may be described as some occurrence sufficiently unusual and impressive in character to call forth the astonishment of those who witness it or hear of it, provided they believe it to be true. Among such events may be placed the astounding cases of healing, or at least of alleviating disease, that are frequently published in the newspapers. It often happens that some singular individual claims to be an inspired healer, and straightway he is called, by his devoted followers, a Messiah. Crowds flock to him believing that if they can be touched by him, or even privileged to touch what he has consecrated, they will be healed of their infirmities, no matter whether these be chronic or acute, curable or incurable, from the stand-point of the medical profession. If he is reported to have fasted forty days, and in other ways to have carried out in detail some portions of the legends of the Christ, he is believed in still more devoutly. Such a halo of sanctity is supposed to encircle him that even to approach his sacred person in a throng is thought to be enough to secure deliverance from any and every ailment.

When the writer was in Denver last September he found hundreds if not thousands of seemingly intelligent persons completely carried away with wonder and veneration for an uneducated cobbler, who professed to be a Messiah. Professional men and successful business men, as well as a large number of cultured women, were fascinated with this extraordinary individual, and if human testimony is worth anything a large percentage of those who applied to him for relief received benefit. Now, the interesting point to be considered is this: did those people receive benefit from or through the individual who treated them to magnetized handkerchiefs and similar externals, or were they healed by their own confidence in his powers? If the latter, what inspired their confidence? There are certainly many explanations which do not explain: for instance, the statement in the Blavatsky controversy that that remarkable woman produced "glamour" and thereby gained an extraordinary ascendency over a large number of intelligent people, even including Annie Besant, who for many years was one of the foremost secularist leaders in England.

If such scholars as Moncure D. Conway attribute influence to glamour, what do they mean by glamour? and, if there *is* such a thing, how is it produced, and what must be the mental status or attainment of the one producing it? We cannot get over difficulties by merely employing undefined terms, though it is frequently the case that empty words are resorted to in an emergency when those who hurl them at the public know of no other way to cover their conscious ignorance in regard to the subject under discussion. "Imagination" and "coincidence" are no longer sufficient to explain such phenomena. In the future we shall hope to find them employed in some definite manner, and not at variance with every canon of etymology. We confess to experiencing a difficulty whenever we attempt to follow to a definite conclusion the sinuous workings of the human intellect. We therefore content ourselves with suggesting explanations, and do not attempt to dogmatize. Auto-suggestion is undoubtedly the correct scientific term to apply to the case of cures that are performed seemingly through

the agency of such as the Denver healer; but what it is that induces people to make suggestions to themselves which result in the healing of their diseases when in the presence of these people is still a conundrum. If these erratic workers are in any sense genuine prophets, then the difficulty of accounting for their work is greatly lessened; but if they are—as they often appear to be to disinterested spectators—very commonplace men with no unusual culture or spirituality, then the difficulty is of course greatly increased. Then they must all be what doubtless many of them are—singular illustrations of the truth of the saying, "The world will take you at the estimate you put upon yourself."

The history of great religious movements gives evidence of this. We are told that Mahomet, the Arabian camel-driver, was for the first thirteen years of his ministry a peaceful prophet. His power over the tribes of the desert lay entirely in his own supreme conviction that he was the specially chosen of Allah to reveal to humanity the way of life. Unless Mahomet's assumed divine commission be accepted as the devout Mussulman accepts it, we must attribute his power to his own conviction that he could accomplish the mighty work which he set himself to achieve. There must of course be in all such individuals an intense consciousness of their special fitness. Though they are not inherently superior to others, they are actually very superior in the ability to sway circumstances and bring others to their feet. This is because they are so fully conscious of a force within them of which most men and women are quite unconscious. Twenty buried talents are worth practically nothing, while one actively employed talent is worth more than can easily be estimated. All mental states are infectious provided we are dealing with negative people. The highly positive are few and far between. Enthusiasm begets enthusiasm, and on no subject are people as a rule more interested than in all that pertains to their bodily welfare.

A little superstition is encouraged by most of us. We do not quite enjoy an exclusive diet of scientific certainties. As romance and mystery are charming, we lend ourselves willingly

to the mysterious and begin to develop powers latent within ourselves—all the while believing that some mysterious influence is acting upon us from without. The truth of the matter is that health is so natural, so truly normal, so altogether proper for us that, when we cease encouraging erroneous fancies regarding our condition, health asserts itself as our birthright. We are very apt to regard health as a rare and singular possession, very difficult to procure and equally difficult to keep. When we cease to think wrongly we cease to obstruct the vital currents of our nature; and though we may not be cured in the wonderful manner in which we expect, yet we open the windows of our nature to the inflowing tide of life—windows which were formerly barricaded by the shutters of fear and pessimistic expectancy. Whittier gives much food for thought in the following stanza, the concluding one in his beautiful poem, "My Psalm:"

> "And so the shadows fall apart,
> And so the west winds play,
> And all the windows of my heart
> I open to the day."

May we not say that whatever induces us to open these inner windows is a blessing to us? and though it may come sometimes in very quaint and curious costume, not always disassociated from some degree of humbug, a gem in poor setting is none the less precious because it may be found in clay. The New Testament is full of allusions to the part played by simple acts of release from bondage, as illustrated by such commands as "Loose him and let him go," "Roll ye away the stone," and many others of similar import, all distinctly implying that the important thing to be done was only to remove impediments and allow the captive spirit to exercise its rightful freedom.

It is undoubtedly the case that some persons are actually influenced and benefited by a subtle transfer of thought from one intellect to another; but experience teaches that in many instances auto-suggestion plays a highly important part in effecting mental cures. The writer at one time consented to make

an experiment in the field of absent healing with the following results: A number of friends agreed to sit quietly in their respective homes for one hour every Sunday afternoon; the hour appointed was from five until six, as that time suited the convenience of the majority. The writer made it a practice to devote that hour to sending a general lesson on mental equilibrium to all the persons who had given their names and addresses requesting that they might be entered upon the list. The method adopted was to read off the list, silently but very deliberately, adding the words, "Listen to me," after each name and address; then to speak to them all at once, as if they constituted an audience and were assembled to hear a lecture by means of telephones connecting their residences with the lecture-room. One Sunday afternoon the treatment was delayed till 5.45, instead of beginning as usual exactly at 5 P.M. This incident served to throw much light upon the varying mental states of the different members of the group. Some of them on the following Tuesday, when assembled in a class-room, declared that they had received and been greatly benefited by the treatment given the previous Sunday; and when asked at what hour they felt it they replied: "Oh, exactly at five o'clock, just as usual." These persons, we feel convinced, were in a mental attitude at that hour to derive benefit from the supposition that they were being treated, when in reality they were treating themselves. Others, however, declared that they felt nothing until nearly six o'clock, when, quite unexpectedly, the wave of thought which they had expected to appeal to them forty-five minutes earlier began to assert itself strongly, and they wished to know the reason of the change, which of course was readily and satisfactorily explained.

Experiences of this nature are certainly valuable to all students of psychic science, and they throw much light on some otherwise perplexing problems connected with two distinct though not antagonistic phases of mental action. In such instances these phases are clearly separated, so that some persons experience benefit through their own self-treatment while others are clearly dependent upon the helpful offices of another.

In many cases the two factors so blend that it is impossible clearly to decide where one begins and the other ends. There is also another aspect of the question that is interesting, viz., the part played by what is termed *vis medicatrix naturæ*, or the healing power of nature; that is, when nature is left to herself and not impelled in her workings by anxiety, by the administration of drugs, or by anything else calculated to disturb rather than quiet a nervous invalid. In the story of the raising of Lazarus we are told that when Jesus had said, "Our friend sleepeth," the disciples answered, "If he sleep he shall do well." Such an insight into accepted conclusions which have borne the test of experience for nineteen centuries, and are just as acceptable to-day as they were two millenniums ago, are of great interest to all who are desirous of sifting mystic questions to their foundation. If to sleep is to do well, then whatever induces a reposeful mental frame and naturally brings about the condition known as sleep must be of benefit. As sleep to be beneficial must be undisturbed by troublous dreams, which are often the results of anxiety, fear, and other phases of mental distress experienced before sleeping, it stands to reason that whoever and whatever succeeds in quieting the perturbed brain and lulling the over-excited to rest must be, at least in a negative sense, an agent that is highly beneficial.

Should we not hesitate ere we accept or reject the special claims made on behalf of the apparently miraculous? Are there not valid reasons for supposing that very many seemingly miraculous cures of disease and other equally wonderful phenomena are quite genuine as facts but greatly misapprehended as to their producing cause? The evidence is far too strong in favor of the cures performed at many a consecrated shrine for an intelligent, impartial critic to denounce as humbug what hundreds of trustworthy witnesses declare to be real; but the bone of a saint or the water of a holy well may not possess a fraction of the efficacy superstitiously ascribed to it. Is it not fair to assume that we are everywhere in the presence of an "infinite and eternal Energy" which is itself the true healing

power in the universe, and that the only reason why we are so often in weakness and sorrow is because we ignorantly allow impediments to arise which interfere with our calm trust in this serene and gracious Providence? If we think deeply on our relation to the illimitable, cannot we realize that we are only debarred by mortal error from participating freely in the light and love which perpetually encircle us? It therefore follows that whenever a barrier is removed the natural or normal condition will result. We begin to feel the presence and power of what to us appears a mysterious beneficence, but which is in reality the spirit in which we forever dwell, though oftentimes in our ignorance we are not consciously aware of it.

When the study of psychic law, or rather the law regulating psychic phenomena, becomes better understood by intelligent people, we shall doubtless completely abandon much of that German materialism which some years ago was looked upon by many so-called liberals as scholarly and cultured, but which is already losing ground in the very places where twenty years ago it was regarded as the highest philosophic product of the century. Materialism is not accepted by the colleges to-day. Dogmatic theology of the ancient type can never be reinstated. The antithesis of supernaturalism is not atheism, and surely agnosticism (or the philosophy of ignorance frankly avowed) cannot be a finality. Affirmatism, not negativism, has a future; and as the universe is evidently greater than our acquaintance with it, we need not be much surprised if we are confronted at every turn with real occurrences which are to us at present wholly inexplicable. But shall we judge the future by the past? Yes, if we mean that as we have progressed in knowledge through the past so shall we continue to advance in the future; but no, if we mean that the past is not the limit for the future, and because we knew the working of a law in days gone by we shall not find it out in time to come.

That there will always be a seemingly miraculous realm is probable, but to-day's miracles may be the commonplace of to-morrow. God does not dwell exclusively in the region of the unusual, or the seemingly supernatural, but everywhere, re-

vealed through all and yet concealed by the myriad shapes of nature. Wisdom surely does not counsel that we should either reject as spurious what we do not at present comprehend, or assign it to a specially deific realm. On the contrary, the highest wisdom teaches us to be reverent, thoughtful inquirers into the arcanum of the universe—ever prosecuting our researches into the limitless field of nature, assured that order prevails everywhere, that law is constant and undeviating in operation but never capable of astonishing even the wisest by unlooked-for demonstrations. The persistence of the miraculous is simply a revelation of the amplitude of the field of knowledge which yet awaits our exploits. Law accounts for all, but man's knowledge of law is always limited.

MY LOVER'S GOOD-BY.

BY LEONORA BECK.

I AM about to reveal to you a part of my inner life—the brief part into which was compressed all of joy and woe, of mad happiness and agonizing grief, that in most women's lives is spread over the period from girlhood to old age. To many, a portion of this history will seem unbelievable. To them I have nothing to say. Being truth itself, it stands independent of belief or unbelief.

When I was nineteen I had been in love with Philip Gilman two years, and I had known that he loved me all that time. I did not need the full joyous words in which he outpoured his heart to me that night among my white jessamines in the little garden. I did not need them, I mean, in order to understand his passionate devotion; but for the completion of my bliss, the consummate blossoming of my flower of gladness, I did require them. And when those words were said, and he held both my hands up to his warm lips—when a splendor from the stars had dropped into his eyes, and a joy from the heavens into my soul—I was calmly conscious that it was the supreme moment of my existence; that whatever the future held, I had touched the zenith of emotion. Among the jessamines, heavy with their sensuous scent and alive with glowing fire-flies and the midsummer melody of mocking-birds, he left me, taking with him my plighted troth and my heart, and leaving his ring of promise on my finger, his kiss of faith on my lips, his words of trust and tenderness in my memory.

After a month of meetings like these, a month that held all of Eden for both of us, Philip told me one day that he thought it time to speak to my father and also to announce to his family our marriage as determined upon for the next spring. I was

vaguely troubled. My father was poor and proud: Philip's proud and rich. We lived in a dovecote among the blossoms and the murmuring waters of the valley: they in a mansion on the grandly wooded hill. Each morning I could lift my humble eyes to the shining turrets of Philip's house: each evening he must guide his feet along a devious way, by rill and bush, to find the worn old stile that admitted him to my tiny jessamine garden. Was it strange, then, that I pleaded for a little longer space of blessedness?—"Just a month, Philip, just one more month, with the secret all our own."

"But, Honora, we will be yet happier when they all know and join in preparation for our marriage. I want to claim you before the world."

I knew that love had blinded him, but I said no word to shake his faith in the future. My noble boy, who always thought to find each nature he touched respond in nobleness to his own! When next we met there was a stormy trouble in his eyes, and a throb of passionate pain in his voice. He cried:

"Give you up, my love? Not for all the fathers, all the wealth, all the pride in all the universe. Not in time, not in eternity, Honora!"

The story is well-nigh as old as Adam's exile. His father would never consent for him to wed me, a pauper, and if Philip persisted would cut him off from the estate. My father would never, never consent for me to wed him, a rich man's son, without the sanction of his family. He would lock me up first, and save his name the disgrace. I asked my lover to wait a little, and let us try Time's gentle mediation. He fretted, pleaded, yielded. With one long kiss of love and pain we parted, each safe in the other's faith, secure of a union some day to be, but bitterly burdened by the present parting. Soon I learned that another bride was chosen for Philip, and was even then in his home, the guest of his beautiful sisters. My father had already sternly commanded me never to see my lover, and to receive encouragingly the attentions of Ethan Hall, a neighbor's son, poor as ourselves, industrious, kind, and sturdy. I obeyed him in so far as not to write to Philip for the time being, and I

was never rude to Ethan. But I kept the poor fellow at too great a distance ever to call my cool courtesy encouragement.

Months passed, and spring was nearing. Philip had been away, I heard, but had returned; and again Evelyn Glade, the heiress chosen for him by his father, was visiting his sisters. I trusted him perfectly, and yet this trust could not rescue me from the wretchedness of our situation. It was a day of April frowns and smiles—billowy avalanches of cloud-snow suddenly overwhelming the blue and obscuring the brightness, and just as suddenly the glory bursting back. I had been down to a neighbor's, half a mile away—on an errand for my mother—and was returning slowly, drinking in Nature's spring sweetness like new wine. Adown the deep slope I was coming, bonnet in hand, basket on arm, and a song of gladness bubbling unconsciously on my lips, for the year and I were both young and I was in love, even if not happy. Hoof-beats pulsing through the leafy reaches stopped my song. I soon saw the horse and his rider. It was my lover mounted on Lontine, the most magnificent beast I have ever seen, but one I had often begged him not to ride because of his wild, uncertain ways. Philip did not see me at first, as with madly beating heart I stepped quickly aside from the path and among the shadowy beech-trunks. He was riding moodily, hat over his brows, looking down at the toe of his boot, which he was tapping mechanically with his whip. But Lontine's eyes, quick as those of his Arab sires of the wild, glimpsed me, and he gave a sudden lurch which somehow loosened the girth. His master, sitting carelessly, barely escaped a serious, perhaps fatal, fall. Alarmed for him, I forgot everything and darted forward from my hiding-place. There we were, by none of our own seeking, face to face—my lover and I. This much good had Fate provided.

"Philip," I cried, "what made you ride him? I begged you not to. He will hurt you some day. You frightened me so." But his strong arms were around me. "Sweetheart, sweetheart," he was murmuring, "I have you now, I can never let you go again."

Noosing the bridle-rein about a sapling, he left the horse

contentedly devouring the young grass and leaves within reach, having escaped without punishment or even a word of rebuke for his bit of bad conduct. A little of the old happiness and heart-lightness came back to us as we sat there upon the turf beneath the murmuring leafage. But soon Philip began to entreat me to marry him secretly and let him go away and work for me. I could not do that. "No, dearest, let us wait," I begged. "We are young; our love is perfect. Time will in some kind way alter circumstances." Then he said, solemnly:

"Honora, I must go off. I cannot stay on in this way. The inaction kills me. I will go away with only your plighted word, and by my individual efforts I will make a little home for you. Then I will come back and nobody shall prevent me from taking you to it; not my father, not yours, not even yourself. Do you not see, my darling, how impossible it is for me to live on in this fashion? My father thinks the silence you have imposed upon me is a tacit yielding. He has my sisters to keep this girl here; she is very beautiful and good, and they say she loves me. If that be true, to stay is dishonor, for she thinks me free, as they have told her, while I am eternally yours, sealed heart and spirit yours, yours. Let me go, my love, and come back for you."

Just then we heard the laborers coming along the path, to their noonday meal. We parted with one swift, sweet good-by. Ah, that unreasoning fibre in a woman's heart that makes praise of another woman from the lips of our lover unpalatable spirit-food! All that day, all of many days, I heard those words echoing and re-echoing: "She is indeed beautiful, and she is good, and they say she loves me." I could not escape this haunting sentence. I tried to feel that I wished him to stay, to grow interested in this lovely girl, to let me free him to wed her and make his people happy. She would be happy, too; and he—why not? Do not men soon learn to love where they are loved, if beauty and goodness are found there too?

One wild thought of self-sacrifice rose in my mind—to write him that I had yielded to my father's desires and would marry Ethan Hall. It would make matters so smooth for all con-

cerned, I tried to argue. But I repelled the idea and told myself that Philip's true happiness, as my own, could only be secured by our being faithful to these best feelings, highest loves, of our natures. Let everything else yield to this. In those few days I came to hope that he had gone, that he had understood my consent, and was already working to lay the foundation of that future home in which we two were to find the sweetest joys of earth. I had heard no mention of his name since that day in the beech-wood, and I never asked questions about him.

April closed, and my birthday came—May-day. We had dreamed, during those blissful summer nights now almost a year in the past, that this should be our wedding day. I went that morning to visit the same sick neighbor to whom I had carried mother's basket of food in early April. But I came home by the highway instead of through the beech-wood. Perhaps it was an inexplicable impulse that guided my feet; perhaps I dreaded the memories haunting that green slope. There was no song on my lips this time for the hoof-beats to startle away. But as I gazed at the two riders my heart grew faint within me. My lover looked a little pale and thin, but he was smiling brightly into the fair young face beside him, and Lontine was moving along magnificently. Evelyn Glade—I needed no intuition to tell me it was she—was indeed beautiful to look upon, attired all in pale green, broken only by gold bands on her skirt and the massed gold of her hair. The Spirit of May she seemed to me, the delicate creature, sitting so proudly on her white horse, yet looking up so worshipfully into the dark eyes bent upon her. He did not see the shabbily dressed, dusty figure by the roadside until he was directly opposite. Then he lifted his hat, in grave salute, and a dark flush mounted to his brow. Her lustrous gaze swept me wonderingly one moment's space, and they had passed. "Beautiful and good, and she loves him," a voice within whispered, adding maliciously those words he had never said: "Moreover, she is his equal and his father's choice, and certainly he has already a tender feeling for her!"

It was a many hours' battle I fought for my faith in my lover, but I won. With a perfect trust in him I fell asleep near midnight. I awoke with an oppressive sense of something imperatively summoning me to arise. I opened my eyes, collected my faculties, but could not explain away the sensation any more than I could comprehend it. At any rate I was wide awake, as much so as if it were sunrise and I had enjoyed a full night's rest, although the old clock in the sitting-room was only striking twelve. No need to try to sleep again at once. I arose, and throwing a shawl about me approached the window and threw it open. The moon was full, and in the clear light I saw a figure standing in my little garden. It was Philip. I wondered why he was there. He drew nearer, stretched out his arms to me and said: "Good-by, my own, own love! I thank you that your faith in me is as perfect as my troth to you. I will come back for you, darling. Good-by, good-by!"

"Good-by, Philip," I replied; "I love you always, and will be ready when you return for me." With a radiant smile and a last murmur: "Farewell, Honora, bride of my spirit!" he was gone.

I stood there musing long. It all seemed so mysterious, and yet I could but be glad. He was true, and he had gone to make our home; he would come back to me. Nothing else need be considered, nothing else was of any significance. I was too wide awake to sleep again; so I sat there watching the moonlight upon the white narcissi and the flowerless jessamines. I sat there lost in tender thoughts of my lover and our beautiful love until the first auroral blush in the East drove me hurriedly to seek a little sleep.

At eight o'clock I was very busy in the dairy, when mother stepped out to the gate at some one's halloo. She returned soon, with a pale face and a frightened look in her eyes. "What is it, mother?" asked I, leaving off my cream-skimming. "Philip Gilman was thrown yesterday by that skittish black horse of his. He was riding along the mill-road where the big rocks are, and oh, Honora! he died last night at midnight!" It meant that, then—the strange, sweet thing that happened to

me last night! Curious I had not thought of it before. It was terribly hard to bear at first, but I was not long in realizing that it was well. Everything was smoothly adjusted now. My lover would return for me in the fulness of time, and yet my father and his could preserve their pride intact.

I have lived many, many years now, with only the dear memories of him to light my path. Something has told me of late that the time is very near when he will come back for me. And how gladly I will go with him into our blissful, eternal home!

DEPARTMENT OF

PSYCHIC EXPERIENCES.

[It is our purpose in this Department to give a medium of expression for the many experiences of a psychical nature that are more frequent in every individual life than is commonly supposed. We shall also give any scientific conclusions that may be deduced therefrom. Such experiences are usually given so little recognition as to check the development of a naturally occult mentality ; or when recognized, they are too often converted to the use of cults that are fanatical perversions of the subjective spirituality. On the principle that *all spirit is one*, we may gain a higher comprehension of this question with the understanding of spirit in the abstract rather than spirits personified. In giving these phases of mind the recognition which is their due, the habit may be established by which they will tend to repeat themselves and indefinitely increase. We hope to secure perfect accuracy in these statements, by which alone it is possible to preserve their scientific value. A general outline of psychic experiences may be given provisionally as follows :

(1) Thought-transference, or telepathy—the action of one mind upon another independently of the recognized channels of sense ; the nature and extent of this action. (2) Hypnotism, or mesmerism ; nature and characteristics of the hypnotic trance in its various phases—including auto-hypnotism, clairvoyance, hypnotism at a distance, and multiplex personality. (3) Hallucinations, premonitions, and apparitions. (4) Independent clairvoyance and clairaudience ; psychometry ; automatic speaking, writing, etc. ; the mediumistic trance, and its relations to ordinary hypnotic states. (5) The relations of these groups of phenomena to one another ; the connection between psychics and physics ; the bearing of psychic science upon human personality, and especially upon the question of a future life.

The human mind in all stages of development, whether by inherent quality or by cultivation, frequently presents a purely psychic nature which, like a mirror, reflects the impressions that are made upon it. This quality is often attributed to imagination. It is consequently judged by common opinion to be elusive and unreal, the mere reflection of suggestions from the material world ; and simultaneous thought is commonly supposed to be "coincidence," rather than a revelation of the finer activities of man's nature. We think that by encouragement in the right direction these faculties will develop the character toward a consciousness of the divine spirit, by which it will be realized that the order has been reversed. The material world will then appear as that which is unreal and misleading, and itself the shadow of the higher spirituality.]

PSYCHIC CAUSES.

Very unsatisfactory to the more thoughtful minds of our day have been the deductions of the so-called standard works of modern science, that have coined the language of the laws of being. In the discussion of scientific questions materialism has, until recent years, held supremacy, monopolizing the space in encyclopædias and other volumes of information. Many conclude, to-day, that evolution can be explained only in the light of premises very different from those so long held by Tyndall, Huxley, Haeckel, Helmholtz, and others. Spencer says: "Natural selection is utterly incapable of doing what artificial selection does." This is equivalent to saying: "Higher intelligence is the competent means of improvement; or, psychic direction, received from the supreme source of knowledge and power, can elevate existence."

The recognition of a continued activity of the creative power does not imply that of unnecessary special creation. Divine energy can be considered to use psychic possibilities as a means of uplifting, hence of evolution. This is a constant miracle, through natural channels, with existing conditions utilized when available. Progressive stages of existence can result more naturally from psychic causes than from environment only. It is utterly unreasonable to suppose that progression can exist without both cause and object. Divine purpose is certainly the first, and perhaps both cause and effect.

A parallel may be seen in the true causes of "mode of motion" as applied to sound, which is really akin to light, heat, and electricity. Considering sound as truly an entity as is fragrance, we have a real, energy-laden emanation—perhaps a type of magnetic force—quite capable of producing all the "waves" and other incidental phenomena associated with its movement. The "wave" is not the sound, nor yet is "mode of motion" either the sound or its cause, being instead only effects of it. Sound—a direct creation of some power, some source of energy—is real, as is the energy of the nervous system; but, as with any vehicle, the cause of action is not seen, being invisible. The instrument and the phenomena, only, are within reach of the sense perception.

Science and theology appear to have endeavored to occupy irreconcilable positions. Nearly all that is called science in our day is rooted and nourished in materialism. Most investigators in the realm of mind have apparently overlooked the fact that the mass of evidence used is largely drawn from physical and not psychical realms—a misfit, inasmuch as the powers producing psychological phenomena are not themselves material. The error of the material scientist starts here. Causes are merely suggested in the phenomena, being themselves not visible. While there are many points in common in these apparently opposite grounds of thought, it is not true that the laws and phenomena of material states are either cause or illustration of the primal forces in the province of mind.

To an increasing host of people who now venture to observe and reflect along the lines of heredity, the conclusion is drawn that this problem has barely been entered upon. The idiomatic sayings, "Like begets like," "Like father like son," etc., are severely criticised by many who truthfully observe: "The child of the great is rarely such in life; out of unrecognized obscurity arise nearly all our great names." Many are consequently questioning the "laws" of heredity. "They fail to prove! Perhaps it is all environment?" they say.

Within the past few years some eminent writers in materialistic philosophy have greatly revised and even reversed their opinions on this subject. Herbert Spencer takes a new position when he writes: "Close contemplation of the facts impresses me more strongly than ever with the two alternatives—either there has been inheritance of acquired characters, or there has been no evolution." He has also said: "It is now the fashion in the biological world to deny inheritance of acquired characters." This attitude was undoubtedly due to the manifest fact that "character" is psychic; it consequently makes necessary the recognition of a constant aggression by a cause and force more potent than any "mode of motion." This is the almost universal expression that must assume the load of the many conditions and phenomena inexplicable upon a materialistic basis. It is the ultimate idea in this pseudo-philosophy that measures causes from the stand-point of effects. Seeing only the material side of the question, Spencer further says: "Evolution of the higher types of life is inex-

plicable by 'survival of the fittest,' while clearly so as resulting from inheritance of acquired characters; this conclusion is conspicuously warranted by the methods of inductive logic." Hence do we conclude that mind, not body, causes changes in both; and, therefore, that the mentality is the primal architect and supervising builder of all its physical vehicle—including the use to which it will be applied and its capacity therefor. The premise has long obtained in the scientific world, however, that mind is caused solely by energies that appear to exist within the body, as supplied by that presumed primal source of energy in this solar system—the sun.

No arguments are needed to prove to the majority of thoughtful people, who have already observed, that two children may have very similar bodies with very different mentality. The ancestral physical facts were alike for both, but the psychic states of the parents varied constantly. Conscience-stricken parents have sought to hide the fact that their own natures were the origin of undesirable conditions in their children, and they have used as an argument the theory that at some remote period their ancestors may have possessed similar traits. This supposed law of heredity can depend only upon "exceptions" for its proof. Twin children, having close resemblances to the vehicle, and wide psychic differences, are so constituted from paternal variations of the psychic and its effects. In such cases the influence of the mother must manifestly be similar or entirely identical with both—the only sufficient explanation being that body is not cause, but vehicle only. John Le Conte wrote: "That deepest of all questions—the essential nature and origin of natural forces—is a question for philosophy and not for science." Science, which can investigate the material realm, is thus pronounced powerless to view (or to conclude upon) ultimate cause, having neither the fitness of ability nor of possibility to find essential (or primal) originating influence.

Taking as premise the postulate that mind is cause rather than result, we may hope to show that heredity, and hence all evolution, must arise from and exist in the psychic, instead of in the physical, whose sole place is that of evincing the varied phenomena of the earth-life. So shall it be made evident that disposition, impulse, inclination, ambition, and other character elements are the levers of the "power behind the throne" in all that is lived forth into

acts, however diverse and unending they may seem. The *wish* becomes the cause of effort, and hence of change. All discipline, and therefore the development and utilization of power—all *active* capacity—must arise from this source rather than from bodily development. "Capacity" may be evident, but inert. "Brain and brawn" acquire effective power only through the effort that, being put forth, both develops and utilizes strength. Inclination is therefore everything: it tends to realize that which is possessed, and disciplines through effort to multiplied powers.

Upon such a premise alone can we establish a formulation of the laws of hereditary genius and character. Great differences do exist in the children of mutual parentage. It is amazing that scientific writers have seen only the perpetuating side of heredity, ignoring or blindly failing to discover the greatest of all its verities—the *efficiency in working changes.* Since a sufficient cause must underlie any result in nature, it follows that, with variations in character, body, and phenomena psychically induced, a similar predisposition existed in the impulse-energies of the *immediate* parent life.

Edison, the great mechanical inventor, when asked, "What is genius?" replied, "Go at it and keep at it." This definition is manifestly confined to the realm of inclination; hence of wish and ambition. Bodily capacity is never a measure of the inclination to use the powers possessed. Nowhere in living animal nature can the will to do and to achieve be found innate within the special organism that carries such purpose into effect. The hand does not handle because it wishes to do so. The eye does not choose to see, nor the tongue to talk. We do not see *with* the eye, but *through* it. All physiologists concede that the forepart of the brain is the seat of the intellect, but we do not reason because of the wish to reflect on the part of this department of the cerebrum —used as the vehicle for the formulating of conceptions. There must be some cause or object for reasoning, some end to reach, some purpose to be gained, some ambition to attain, some victory to achieve, some love to satisfy. This premise, so self-evident, has been overlooked by many writers on the subject of heredity. Thus their conclusions have been necessarily erroneous.

With the basic thought, "The wish is father to the deed," and its co-foundation—*wish inherited from its kind*—we can banish all

exceptions that have appeared as difficulties and have arisen from the manifest falsities of those postulates that have held a conspicuous place in late works on materialistic philosophy. Psychic heredity seems to be sufficient to account for all conditions not resulting from other manifest and well-understood influences. It is not the purpose of this article to consider, for example, the verities of the influence of environment and education.

Those who feel themselves out of harmony with their surroundings, and hence have conscious need to strive, have an emphatic invitation to reach a higher place in life—because the one occupied is unsatisfactory. They are therefore impelled to put forth greater effort, and will give this disposition by heritage to their offspring, together with increased ability to *do* accordingly; for there are no misfits in nature. Herein is contained the very kernel of heredity. It applies to all the more important items that concern the possession by the child of the factors of psychic being. It is manifested both in mind and character. It may cause the greatest of variations as well as the perpetuation of character. The only limitations seem to be those of race, for anthropology presents some barriers that appear immovable. Races, not nationalities, refuse to mingle, any attempt being followed by a pitiable degeneracy.

With the above exception to the psychic evolution in heredity may be classed the terrific effects of some follies and the violations of natural laws. All else may be included in the following: Who has clearest consciousness of need to struggle against adversity will deem it most imperative to strive; and therefore, by putting forth the necessary effort, does eventually triumph—led to do so by the wish for better adaptation. A child from such parental attitude of mind or purpose must assuredly inherit similar psychic purpose, together with an increase of bodily power, fitness, etc., necessary to attain the end in view. The psychic is architect and builder of the body, which it constructs in harmony with the effort and desire inherited. On the contrary, the child that receives physical being from a consciousness that he has already risen above adversities, and overcome all real obstacles, will (in wish or ambition) see little to achieve; hence, he will have little need to struggle in doing so. Manifestly such a child will not strive, nor develop power. Strength is possessed in attitude tow-

ard utility by those who have cause to put forth effort in overcoming, without which none are ever strong to do or achieve.

There is another very important cause of inherited disposition that is usually overlooked. Those who have achieved success are so situated that they have the position and right to command. Such people do not receive orders, instructions, influences, etc., but *give* them. These do not, therefore, take to themselves the uplifting suggestions that come from those around them, because they feel conscious of being already above their usual associates. The child of such a parentage will not learn from the experience of others. The barrier is not seen in a lack of inherited brain-capacity, but instead in the fatal lack of inclination—the direct heritage of parental indisposition. "No need for instruction" is inherited as well as "no wish for it." This is the unfortunate result of the attitude of *no desire.*

Every era of history has given us illustrations of these principles. One is just now fresh in memory: From the dawn of history, China has given what civilization she had to Japan. Japan received freely, and gave little: one was receptive and the other was not. When Western civilization is offered to them both, only one makes any attempt to receive. Here "disposition" did strongly inherit, through hundreds of generations that pushed it onward, thus continuing again and again the effect attitude as cause. It cannot be said that China lacked capacity—she had more of that than Japan; but she had the fatal lack of *inclination.*

The teacher—in the school-room, pulpit, rostrum, bench, or editor's chair—will thus lift others upward and consign his own child to a lower place; for the heritage given to his posterity is: *disinclination to receive* of any form of knowledge or experience. He has less wish, less purpose to rise above environment; he is satisfied by heritage. The child of such comes into life as must all who are unlearned and untrained; hence, not possessed of the developer of capacity (desire), is less inclined to receive training (power); and so must fall behind in the race of life.*

* The theoretical postulate that some writers have volunteered as a way out of the dilemma here explained, is as follows: "Great attainment by the parentage weakens the nervous heritage, the brain capacity, so that the child is deficient in the actual power or physical strength so to strive;" a conclusion that, in view of the facts, it seems amazing that any one could believe, much less teach.

In decided contrast are the children of those who have not yet risen to the places in life that they have earnestly desired. These are at once more willing to learn—to receive the discipline, born of effort, that alone can give a realization of the power to rise.

Let it be remembered that all rules of anthropology go to show that when a generation has risen above its fellows there is more brain-capacity and other possibilities. Every race on earth proves this. In mental realms, latent energy is a misnomer. Disinclination is fatal. Utility of power is contingent upon disposition. Therefore may we positively conclude that, when the children of the eminent do not remain as high as they should or rise still higher, the problem of effective genius and character-force is not solved by estimating cerebral capacity (which is true between races), but instead, by the existence, in the individuality, of this heritage of the inclination to undertake ; and hence, in doing so, insure the development of power.

LESLIE R. MUTCH.

* * *

WAS IT CLAIRVOYANCE?

An authority upon which we can fully rely calls to our attention a rather remarkable incident. Last Saturday at 5.21 or 5.22 P.M. an invalid lady residing in Maplewood, the wife of one of the best-known citizens of Malden, suddenly arose from her chair and raising both hands excitedly exclaimed : "Oh, a dreadful railroad collision has just happened." Instinctively the woman in charge of the house, to whom the exclamation was made, looked at the time-piece. When the gentleman of the house came home to tea soon after, he was told of the exclamation made by the invalid, and he inquired at what time it was made. Subsequently it was learned by the gentleman and the others of the household that the railroad collision at Edgeworth occurred at the very minute the invalid exclaimed that a collision had taken place. The lady remained in a very excited state for about an hour after she made the sudden outcry, and although all in the house tried to persuade her that no such thing had occurred—they not knowing at the time of any accident—the idea could not be banished from her mind. This is something for scientific men to think about.

It seems rather more than a coincidence. Some of those who have been made acquainted with the facts in this case believe that thoughts can be conveyed to minds adapted to receive them, upon the same principle that slight sounds can be heard a long distance away, by peculiarly sensitive ears, while others, being completely absorbed upon other matters at the time, would not be affected by the vibrations of air caused by the swing of a sledge-hammer on an anvil across the street. There is no question as to the actual fact that this occurred. As to the explanation of the phenomenon each must seek the solution for himself.—*Malden* (*Mass.*) *Evening News.*

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THOUGHT TRANSFERENCE.

A Hamilton (Canada) newspaper is authority for the following remarkable case of telepathy:

"On July 17, 1895, late in the afternoon, Mr. G. W. Walrond was standing in the office of Robert Evans & Co.'s warehouse, where he is employed as accountant. While talking to a young lady employed in the office, the vision of a burning house suddenly came before him. He closed his eyes and received a powerful impression that the Ocean House at the beach was on fire. He quietly told the young lady at the typewriter that he believed the Ocean House was on fire. She laughed at him. He stepped to the telephone and rang up the central office. 'Have you heard of a fire?' he asked. 'Yes,' replied the operator, 'we have just heard from the beach that the Ocean House is burning!' The next day Mr. Walrond spoke to Mr. Evans about the fire. 'Yes,' said Mr. Evans, 'I was at the beach and saw it, and I was trying to reach you by telephone to tell you about it, but couldn't.' After further explanations it was discovered that the time that Mr. Evans was thinking about Mr. Walrond and wishing that he could communicate with him by telephone was the exact time that Mr. Walrond saw the mental vision of the burning house and received the impression that it was the Ocean House. If the telepathic theory is true, Mr. Evans, although he failed to communicate with Mr. Walrond by telephone, did actually communicate with him by means of telepathy."

THE PHENOMENA OF DREAMS.

Dreams have been defined to be "trains of ideas presenting themselves to the mind during sleep," and from time immemorial have been the wonderland of waking hours. It frequently, if not always, happens during sleep that while some of the mental faculties are suspended, others are still active, and are busy with numerous ideas which succeed each other with more or less regularity. This is dreaming. It is characterized by an absence of consciousness with regard to external things, and an entire suspension of voluntary control over the current of thought, so that the principle of suggestion—one thought calling up another according to the law of association—has unlimited operation. The subject of dreams is one of the most intricate and perplexing in the entire field of mental philosophy, and it has not yet met with that amount of attention which its importance would seem to demand. Sir William Hamilton, the great metaphysician, held that "whether we recollect our dreams or not, we always dream." To have no recollection of our dreams does not prove that we have not dreamed; for it can often be shown that we have dreamed, though the dream has left no trace upon our memory. Many other philosophers have held the same opinion, among them Kant, who distinctly maintains that we always dream when asleep; that to cease to dream would be to cease to live, and that those who fancy they have not dreamed have only forgotten their dreams. The phenomena of dreams also go far to prove what is now held by many to be true—that different mental faculties have different portions of the brain appropriated to them, and through which they act. One of the most remarkable features of dreaming is the rapidity with which the mind passes through a long series of events, though this phenomenon is also observed in the results of opiates and narcotics when taken for the first few times. Whole years may seem to the dreamer to have elapsed, and a multitude of images may have been successively piled up before him, though the time occupied in this experience is known to have been only a few minutes, or even a few seconds. Thus a dream involving a long succession of supposed events has often originated in some circumstance that aroused the sleeper, and taken place within the short space that preceded the state of full consciousness.—*Exchange.*

THE SUBLIMINAL CONSCIOUSNESS.

Here is a case that is probably due to forgotten knowledge: Some friends coolly sent me a letter addressed "Dr. Henderson" (I do not give the real name), with orders to look for the rest in the crystal. I looked, and was rather staggered to read, "Dr. Henderson, Taunton Gaol." I could assign no grounds for such a libel; but, on consulting a relative as to what Hendersons we had ever known, she remembered that amongst others "there was a chaplain of that name in Taunton Gaol, but long before your time." In my pre-crystal days I could have *sworn* that I had never heard of this chaplain.

From a letter, written July 1, 1891, I take the following account: "I looked across the room this morning to a distant table, where I expected to see a book I wanted. It was not there, but my eye was caught by another book which was strange to me. I tried but could not read the title at that distance (I have since proved that, even now I know it, this is impossible), and turned away to resume my writing. On my blank paper—as in a crystal-scene—I read, 'The Valley of Lilies,' which I found to be the title of the book. I have no recollection of ever seeing the book before, certainly not in this house, though it *may* have caught my eye in a shop." On July 2d I add: The book was brought into the house in my absence, and placed (by a relative) on her special table, on which *my* things are never put, and at which, therefore, I should not necessarily glance on entering the room, as at my own table, for cards or letters. I did not enter the room till after luncheon, and, so far as I know, went straight to my own seat, not passing her table, which is in the opposite corner. The book is of rather peculiar appearance—an imitation of wood. If I had consciously seen it in a shop I should probably have bought it, for it purports to be by my favorite à Kempis.

Here is another instance: A room containing a high glass screen, round the end of which came, after a few moments, a lady, short, plump, dressed in blue serge dress, with a short jacket, in the pockets of which she rested her finger-tips; elbows stuck out, hair dark, dressed in a low, loose knot, fine dark eyes, and a white sailor hat. As she walked across the picture, she turned and

seemed to look at me with some curiosity. We had occasion a few days later to visit Mr. R——'s office on business, when I described my pictures. The picture above described he recognized as representing his lady secretary, though some female clerks in the office denied that she wore a sailor hat. She was not in at the time, but he was able to show me the glass screen in the room in which she habitually sat. I made her acquaintance later, and found that I was, for special reasons, an object of some curiosity to her, and also that she *had* had a white sailor hat, which, only a day or two before my vision, had been blown into the Thames, leaving her to walk down the Embankment bareheaded.

I have sometimes, generally as the result of effort, seen hallucinatory figures—all of them, I believe, in some sense *veridical;* never mere subjective hallucinations—standing or sitting in the room. And I have, once at least, seen the room itself alter. I saw a large modern room change into the likeness (as shown afterward by independent record) of what it was two hundred years ago; and I saw persons in it who apparently belonged to that date. The history of the room was known to Lady Radnor, who attests: "Miss A—— has, without looking into anything, described a room (whose history was unknown to her) as I have reason to believe that it was two hundred years ago. It was the long parlor at Longford, which in 1670 was used as the chapel."—*F. W. H. Myers* (*Psychical Research Society Proceedings*).

* * *

That in some well-attested cases there is a wonderful exaltation of faculty under hypnotic influence and in "second states" (*dedoublement de la personnalite*) seems undeniable. Instances may be cited from Ribot, Charcot, Janet, and many others. It is not contended that hypnotism ever imparts new faculties or acquisitions; at the most it can only—in perhaps exceptional cases—heighten such as already exist. If "Trilby" had possessed no voice or "ear" for music (delicate appreciation of musical tones) when she came under the spell of "Svengali's" baton, the hypnotic state could not have made her a singer, able to entrance audiences.—*Exchange.*

DEPARTMENT OF

HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

OVER-ENTHUSIASM IN METAPHYSICAL PROGRESS.

Curiously enough, we find many of the errors and diseases of the physical plane and of the ecclesiastical schools repeating themselves on progressive lines in what is called the "new thought." We do not escape them, as we should, in passing from one to the other. They change their mode of attack and we encounter them in a new form. The fevers and distempers of the body only externalize those of the mind. Mental dyspepsia, or indigestion, is perhaps one of the most common of these troubles.

In changing the diet as a result of a change of taste, the student too often lacks discrimination and overloads the metaphysical stomach. In such a radical transition he does not realize the importance of simple habits of thought. A feverish appetite is awakened, and a mental greed sets in which can bring only an unsettled and unhappy state of mind. A process of digestion and

assimilation is quite as important in mental as in physical development. In this morbid state the sufferer flies to books and teachers as does the material dyspeptic to digestive remedies. Instead of this he should simplify his diet, learn to "stay at home with the soul" and trust to the God *within*. By this means he would be able to eradicate his morbid desire for abnormal demonstrations of unripe faculties and learn that the soul, when polarized to truth, will invariably find its loadstar. He would then reach the position really desired, in less time, with less effort, and without that waste of energy attendant upon his usual course.

Spiritual health is a condition of perfect equanimity, freed from all uncertainty, anxiety, and impatience. It perceives the Eternal Equities. It is the "peace of God that passeth understanding." This is the normal condition of the soul, *here* and *now*. It is the "heaven within."

Those who observe closely are beginning to realize that the so-called "higher thought" is often the old self-righteousness in a new dress, which if selfishly indulged brings in its train the pharisaism of Jesus' time and the asceticism and bigotry of the Middle Ages.

It might be well at this stage of the proceedings to take a few hints from Montaigne, the sceptic, as reviewed by Emerson—not that the sceptical view is necessary to metaphysical advancement, but that "moderation in all things" is a safe rule, especially on new and untried ground :

"Shun the weakness of philosophizing beyond your depth."
"Why exaggerate the power of virtue?"
"These strings wound up too high will snap."
"Why fancy that you have all the truth in your keeping?"
"There is much to say on all sides."

Do not be sure of the arbitrary definitions given of "mind and matter," and of the "higher" and the "lower" natures, nor draw too fine distinctions between the animal and spiritual planes, without thoroughly examining both. Thoroughness can never degrade any effort at learning.

Are you positive that you really know the meaning of these things? While posing as masters of the occult, can you afford to ignore the higher mathematics, the very first principles of logic?

Do not in over-enthusiasm be too eager to discredit intellectual power.

Be reasonable; this is the only road to a just conclusion. In the effort to develop the spiritual nature, remember that man is a triune creature. Melody is not produced by harping on one string. Your *three* natures must be symmetrically unfolded before you can attune yourself to spiritual harmonies. The alphabet is necessary to the expression of even the profoundest thought. The multiplication table is not "common" nor "unclean" to the student of differential calculus. Man the animal is one with man the intellect and man the spirit. All is Divine. There is no lower and no higher in God's marvellous kingdom.

When the balloonist wishes to rise he throws out sand. When he wishes to descend he lets out gas. There is danger of passing into atmospheres too highly rarefied for human lungs. There is also danger of too rapid and violent descent. Both demand judgment and skill in the navigator.

In our metaphysical ballooning these dangers frequently appear. Let us not move into the clouds too rapidly and imagine that we have no longer need of the earth ballast; rather let us keep one hand upon the valve-rope, letting out the gas occasionally to descend to earth levels and touch elbows with our friends and fellow-mortals who may need our uplifting help in their own struggles upward, as we certainly need theirs.

Our grandest philosophies are only pigmies of thought, and generations of spiritual evolution will be necessary to their full development before we can safely soar away from the planet on which we are now obtaining the necessary kindergarten training.

Meanwhile let us thank God for "the life that now is," with its lusty joys, as well as for "that which is to come," neither belittling the one nor ignoring the other: enjoying the promise of both while remembering Paul's assurance that "godliness is profitable unto *all* things."

CHARLES B. NEWCOMB.

As a life of care is always a miserable life, so is it the greatest of all miseries to be perpetually employed upon other people's business; for to sleep, to eat, to drink at their houses, to walk their pace, and to love and hate as they do, is the vilest of servitudes.—*Seneca.*

THERE'S MUCH IN A NAME.

The New York *Commercial Advertiser* says :

"Persons ailing in any way always feel relieved, more or less, when they are told the exact nature of their disease, especially if it be a disease they have never heard of. It is the first thing they ask when a physician attends them, and, unless he can answer promptly and explain clearly after his third or fourth visit at latest, they have doubt of his medical skill. Doctors understand this peculiarity of patients, and albeit in complicated cases they rarely have any notion of their complaint, they are very apt to give it a name ; for the mere name is likely to bring relief. Of course, when a man feels badly he does not want to be informed that he has any formidable malady, such as consumption, diabetes, cancer, or pneumonia ; but he likes to learn that he is troubled with a high-sounding disorder that is not dangerous. After he has recovered he enjoys having suffered from something that was very perilous but that yielded to capable treatment. Convinced that he is cured, the worse his case is made out to be the more gratified he is. Doctors understand this, too, and are pleased to say of their healed patient that they had grave doubt at one time of the result, but that fortunately the matter terminated well. Thus they gratify the patient and pay tribute to their own powers at the same time. Many people who have been afflicted with the distemper of the year are glad to learn that it is not diphtheria, as they may have supposed, but follicular tonsilitis, as some members of the Academy of Medicine have discovered. Diphtheria is well enough in its way, but it is familiar ; everybody has heard of it. With follicular tonsilitis it is different. This is novel ; it is learned and sonorous ; quite the sort of thing which a man or woman of position or culture might have without knowing it. A number of good people feel much comforted to believe they have been suffering from follicular tonsilitis."

A recent despatch from Chicago says that much indignation has been created among certain Chicago physicians by the refusal of the Health Officer to accept "heart failure" as a cause of death. "That expression, 'heart failure,' is a delusion," said Dr. Tomlinson, registrar of vital statistics. "We won't accept it any

longer on a death certificate. I think we have already sent back over 150 such certificates since Commissioner Wickersham and Dr. Rauch of the State Board of Health came to the conclusion that the term indicated that the physician sending it in as a cause of death either did not know what the malady really was or wished to cover up the true cause. A doctor might as well certify that a man died from want of breath as to say that he died from heart failure."

THE PATENT MEDICINE BUSINESS.

The statistics of proprietary medicines are curious. Notwithstanding the cold shoulder turned to them by the medical faculty and the more or less open warfare waged against them, the business of manufacturing and selling the various "nostrums" flourishes like a green bay tree. There are 108 factories for producing them in the single State of New York, 61 in Ohio, 53 in Pennsylvania, 40 in Massachusetts, 34 in Maryland, 27 in Missouri, 22 in Illinois, 22 in California, 20 in Michigan, 20 in Rhode Island, 13 in Connecticut, 13 in Georgia, 12 in New Jersey, 12 in Kentucky, 10 in Vermont, and one in each of the States of Nebraska, North Carolina, and Colorado. The capital invested in these establishments is nearly $11,000,000; more than five thousand hands are employed in them; nearly $2,000,000 are paid out annually in wages; the value of the material used each year is almost $7,000,000, and the value of the annual product is about $15,000,000. Vast fortunes have been made in the business, and some of the most successful of the "practitioners" in this line were not physicians at all.—*Chicago Tribune.*

SOME FRANK CONFESSIONS.

"Our remedies are unreliable."—*Dr. Valentine Mott.*

"We have multiplied diseases."—*Dr. Rush, Philadelphia.*

"Thousands are annually slaughtered in the sick room."—*Dr. Frank.*

"The science of medicine is founded on conjecture, improved by murder."—*Sir Astley Cooper, M.D.*

"The medical practice of the present day is neither philosophical nor common sense."—*Dr. Evans, Edinburgh, Scotland.*

CONFIDENCE IN THE REMEDY AND PHYSICIAN.

Without admitting any healing potency *per se* in the drug, general belief and acceptance have clothed it with some power both in the conscious and sub-conscious mind. Even a bread-pill, through personal belief, may prove a powerful cathartic ; but nothing less than general belief would insure uniform results. Confidence in the remedy and the physician, and the psychological influence of the latter, with surrounding beliefs and acceptances in the thought-atmosphere, all together form an important element. It is often admitted that the prescriptions of a practitioner for whom the patient has an aversion, or even a lack of confidence, have little or no power for good. Until there is a more general growth of reliance upon super-sensuous forces, their field will mainly be among those ills which are not immediately of a very decisive nature. This is expedient, not from any fault of the law, but from prevailing materialism, unintelligent criticism, and unjust intolerance.—*Henry Wood.*

TRAINING BEAUTY TO STAY.

"It's a mystery to me how actresses manage always to look so fresh and wholesome, even girlish, when their manner of living is so directly opposed to all the laws of hygiene one ever heard of. We who follow out the tenets of the 'early to bed and early to rise' theory don't look half so well." "Yes," was the response, "I'm sure that if I worked till twelve every night and studied and practised and posed all day, to say nothing of drinking all manner of things and reading all the criticisms on my work, I should be a fright and a physical wreck."

The writer, chancing to overhear this conversation, determined to investigate the subject and discover, if possible, the mysterious talisman which enabled a hard-working actress to preserve her charms, while the domestic woman, the happy wife and mother, the woman of leisure and ample accomplishments, appears fully her age or years older.

"I'll tell you the things I do, the philosophy on which I model myself, if I can be incognito," said one well-preserved heroine of

the mimic world ; and this agreement being entered into, she proceeded to discourse on the subject. "In the first place, you must understand, anybody who wants to be good-looking must never worry. Worry means ruination, death, and destruction to every vestige of beauty one may have. It means loss of flesh, sallowness, tell-tale lines in the face, and no end of disasters. Never mind what happens, an actress must not worry. Once she understands this, she has passed a milestone on the high road to keeping her looks. . . ."

After hearing the subject thoroughly canvassed, the writer deduced the following inference : that, apart from the laws regulating the expression and nutrition of the face, the actress's secret consisted chiefly in the avoidance of monotony and petty worries, those arch-enemies of feminine good looks and good temper ; the performance of her work with earnestness and lightness of heart and the regularity of a certain degree of exercise—exercise involving quick and general movements of the muscles combined with a certain amount of mental excitement.—*New York Tribune.*

AN HEROIC PHYSICIAN.

The following is an instance of one physician who discovered the *mental* cause of nervous prostration.

There are doctors and doctors, but one of the most intelligent of all these friends of humanity was one who had the courage recently to give a bit of advice to the head of a family not many miles from New York. The head of the family was robust but exacting, healthy but irritable—in short, a veritable Hector.

"I don't know what is the matter with my family, doctor," he said, "but my wife is nervous, my children are suffering from something, I don't know what—in fact, the whole house is upset. Even the servants seem vacillating and bordering on nervous prostration."

"I think it would be all right," said the doctor, "if you would take a six months' tour of Europe—alone."

"I?" cried paterfamilias. "The only well member of the family?"

"Yes," said the doctor, gravely. "You ought to travel—for the health of your family."—*Exchange.*

EFFECTS OF A MENTAL SHOCK.

The effects of a mental shock in causing permanent unhealth of mind are easily inflicted in the period of infancy, early life, and school life, of which let one illustration suffice. A gentleman who for many years was under my observation as a confirmed mental invalid, a strong man in many respects, but utterly irresolute, and in the end of disordered mind altogether, acquired his mental disease from sudden distrust. He had in his childhood an innate dread of deep water, and he had at the same time a tutor for whom he held the warmest affection, coupled with the most absolute trust and confidence. In a thoughtless and unhappy moment this tutor became possessed with the idea that he would break his pupil's dread of deep water by pitching him into a pool where they were accustomed to bathe together at the deepest part. There was no actual danger, for the depth was really not great and the pool was calm. The boy could swim a little, and in an instant the tutor, a strong and skilful swimmer, was in the water himself rendering succor and support. The lad was brought to shore safely enough, but the mischief to the mind was inflicted beyond repair. The surface of trust was obliterated and a fixed distrust in the mind of the youth was set up forever. If a skilful physiologist could have discovered the seat of trust in that youth, and could have destroyed it mechanically, he could not have inflicted a more severe injury nor one more determinately lifelong in its effects.—*Longman's Magazine.*

A WELL-KNOWN scientist has published a book on old age, giving the results of information received concerning nearly nine hundred persons who had attained the age of fourscore years or more. The deductions made from the statistics obtained are of no special use to the young man or woman who wishes to reach an extreme age. Robust and delicate people, the temperate and the intemperate, the heavy eaters, and the light eaters, the men of intellect and the men who have lived by their muscle, the smokers and the non-smokers, the meat eaters and the vegetarians, those who exercise and those who don't, are all represented among the old-timers. The only conclusion of any great practical value obtained from these statistics is that men and women who do not worry have the longest lives.—*Exchange.*

"THE MIND CURE."

In a recent sermon on this subject, the Rev. R. Heber Newton, of New York, spoke of the efficacy of mental treatment as follows :

"Imagination is a well-nigh omnipotent tonic. Hope is a veritable elixir of life. Faith is the most vital of vital forces. There is a dynamic power in an idea which may well expel many a form of disease. Thought is a most ponderable agent in our body. All this that has been theoretically recognized is now systematically applied with the enthusiasm of a new conviction, and we have the mind cure. All diseases are becoming complicated by the abnormal nervous development of our age. In this abnormal nervous condition it is as the work of a magician when one leads us out of our morbidities, our habitual anxieties about our health, our fear of the pestilence that lurketh in the noonday, and leads us into a state of mind wherein these hidden reservoirs of mental force are opened upon the body, and imagination, hope, faith, and will stream down through every nerve their mystic healing. How the mind can thus affect the body is patent at a glance at our anatomy. The nervous system which enfolds every organ is the nexus for the transference of mental force into physical healing.

"All this, which is true on any theory of the relation of mind to matter, becomes still more true in the deepest philosophy of that relation. The mind cure has not only systematized common sense concerning mental influence upon the body, but it has divined the heart of the oldest and noblest philosophy of mind and matter. That philosophy is no novel discovery of this new 'ism'—it is as old as Plato and the Hindus. It is exaggerated and sometimes caricatured in the metaphysics of this new system. None the less the *substance* of Christian science is the true philosophy of life. 'But of thought's interior sphere, these wonders rose in upper air.' First mind and then matter—this is the genesis of life. Therefore, a sound mind is the first principle of a sound body. As Swedenborg pointed out, the law of correspondences leads us to trace back physical disorder to mental disorder. . . . It is not only common sense but sound philosophy that bids us seek the highest tonic not so much in hypophosphates as in joy ; the safest opiates not in bromides, but in 'the peace that passeth understanding.'

"Thus we gain the clew to the connection between the various forms of occult healing. Whatever else they are, mesmerism, spiritualism, Catholic shrines, and faith cures are all means of calling into action the healing forces that reside within the mind of man. They may be more than this. The mind curer influences the mind of the patient in ways that are yet to us mystic. A late report of the Society for Psychical Research more than hints the belief of the committee that there is a substantial effluence as the secret of mesmerism. That same society has, I think, demonstrated the direct transference of thought from mind to mind. Experiments in hypnotism lately made in France seem to show astounding possibilities of the will of one over another. If we believe in the existence of disembodied spirits, it is not difficult to conceive of them as aiding in such a beneficent work. Prayer may summon them to our aid. If we believe in God we believe in the infinite mind. To enter into communion with Him is to place ourselves *en rapport* with the one omnipotent mental force, the energy which streams through all creation.

"This 'ism' is one among the many signs of the inevitable reaction from the ultra-materialism of our age of physical signs. It gives us the clew to the interpretation of the miracles of Christ in the higher naturalism which seems to us a supernaturalism. Such a man must have been a walking battery of electricity. Our medical faculty, if wise, will not attempt to sneer down a curative force which they have always theoretically admitted, but which they have practically neglected. Rather will they correct the defective methods of a too purely physical science by the supplementary methods of mental science. Let them absorb what is good in this heresy and thus they will best refute it. Let them enter in their pharmacopœia the tonics of thought and feeling. Let them administer mental and moral stimulants scientifically, as those who really believe that an idea may be the most potent of drugs. . . ."

You should be perfecting either your own ruling faculty, or your outward well-being; spending your art either on the life within or the life without; that is to say, you must hold your place either among the sages or the vulgar.—*Epictetus.*

WHY WE GROW OLD.

If at thirty or thirty-five you expect to be an old man or woman at fifty-five, you will be one, because the mind makes the material correspondence of whatever it sets itself permanently upon. Any person continually in fear of something will bear the marks of such fear graven in his or her face. If you so look forward to such decay of the body as a thing that must come, it will come. People who keep young in their minds show it in the condition of their bodies. Three-fourths of our people look the old man or old woman at sixty because they have always received it as an inevitable necessity, from which there was no possible escape—that they must be on the down-hill side of life at that age. It is to them a "law of nature." It is for them only the law of ignorance. There are still a great many "laws of nature" of which we know little or nothing. To say "impossible" to the idea that people cannot live longer than the present average of life, and at the same time be strong and healthy at a "great age," is to put ourselves in the long catalogue of past dunces who said it was impossible for steam to propel cars and ships, or for electricity to carry news. Every generation finds out some new power in nature, and not all of nature's unrecognized powers are confined to the propelling of machinery.

It is a great aid to the preservation of youth and vigor to be able to sit still and keep still in mind as well as in body when there is really nothing to do, because in such condition mind and body are recuperating and filling up with new force. The body is not fed with material food alone. There are other elements, now little recognized, which act upon it and give it strength, and the grand source and means for receiving these lie partly in that mental and physical quietude of mind which acts only when it has full power to act. If, then, wisdom guides action either by brain or hand, a great deal more is accomplished, and a balance of life's forces is kept in reserve.

In this age of rush, hurry, and tumbling over each other, thousands imagine it is necessary to be doing something all one's waking (or, we will say, business) hours to attain success. Leisure is almost a sin. This is a great mistake. Thousands on thousands

are so "doing" all the time. What does their "doing" amount to? A pittance, a bare subsistence; and why? Because there is no discretion as to what the person's force is put upon. One woman wears her body out at forty in polishing stoves, scrubbing tinware, and in hundreds of other little jobs. Her mind is all absorbed in these details. Another one sits quietly and an idea comes to her whereby all this work may be accomplished without any physical effort on her part, and by those who can do nothing else. She is the more likely to preserve her health and vigor. Health and vigor are the belongings of a relatively perfect maturity, and that is even more attractive than what is generally called youth.

It is this habit of mind which keeps people perpetually swinging their legs and feet or beating tattoos with their finger-nails. All this is useless outlay of force, as much as sawing wood. To sit still and centre yourself on what is going on, or if you can, when there is nothing to do, think as nearly nothing as possible, and if you can doze or go into a waking dream, is to store up strength for future effort, be that effort mental or physical.—*Prentice Mulford.*

An eminent physician of Philadelphia states that the widespread discussion about the prevalence and treatment of hydrophobia has an effect to promote the symptoms of that disease, and that the more it is talked about the more alleged cases of it we shall hear of. He makes note of the interesting fact that on one side of the Rhine Pasteur treated 7,000 cases of hydrophobia, while hardly any cases have occurred on the German side. This certainly looks as if a good deal of this scare were in the minds of its victims.—*Exchange.*

The purest part of our life runs first, and leaves only the dregs at the bottom; and that which is good for nothing else we dedicate to virtue, and only propound to begin to live at an age that very few people ever attain.—*Seneca.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

VOLUME THREE.

With this issue THE METAPHYSICAL MAGAZINE enters upon its third volume. The fact seems to be quite generally recognized that it fills a distinctive place in the field of letters, and its popularity is rapidly advancing in every part of the civilized world. Subscriptions for the new year are being more rapidly entered than ever before, a fact which speaks plainly for the support likely to be accorded the magazine in the near future.

The promise before made is here repeated—that the feast of good things, both occult and scientific, in contemplation for the periodical will be forthcoming in full proportion to the support given by an appreciative public. We have no sordid purpose, and neither derive nor expect any monetary gain in this enterprise; but we are working energetically and at much sacrifice in various ways to produce and maintain the monthly messenger of wisdom, goodness, and power which you so deeply want but have failed to find elsewhere. This magazine, therefore, is *your* magazine, and we become your agents, ready to perform that part which you are perhaps not in the position to do, and so keep before you in its pages the wisdom of the ages. Almost inexhaustible mines of wealth in occult literature—scientific, philosophical, and mystical—are yet to be explored among the ancient libraries of the East; and nothing is lacking save the funds for the necessarily large expenditures for so unusual a line of investigation.

The sage writers of the past were possessed of knowledge of laws and principles and acquainted with forces and powers for action almost unknown to Western education. The systems and customs of the world are to-day slowly but surely being remodelled more in accordance with the real—therefore valuable—information contained in those teachings. The true panacea for every unnecessary ill of civilized life, we are convinced, rests within such

knowledge; and the power to cope with the many difficulties of Western civilization is found only in acquaintance with definite law.

We believe such knowledge of importance to every reader of THE METAPHYSICAL MAGAZINE, and we intend to assist to an appreciable extent in the unveiling. Earlier or later we fully expect, in this effort, the sincere and hearty co-operation of all earnest seekers after the higher knowledge of life, regardless of creed, nationality, or belief. Such an undertaking can only be successfully carried out through the united efforts of publisher and subscriber. In responsive union lies the strength of the whole.

L. E. W.

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NOT "CHRISTIAN SCIENTISTS."

The various criticisms, some intelligent and many otherwise, that have been made in several city pulpits upon "Christian Science," make a fair discrimination not only proper but necessary.

There is, perhaps, nothing more misleading, or that causes more unrighteous judgment, than a loose or inaccurate use of terms. It has been a common habit in popular parlance to designate all who believe in the healing potency of mind as "Christian Scientists." There are thousands of people who, both from experience and observation, know that a systematic employment of the mental forces in a rational, scientific, and idealistic manner has a wonderful and unappreciated healing energy, and yet they do not call themselves by that name, nor do they think it necessary to form a new sect. As a rule, they continue to attend their regular churches, and believe that existing institutions can gradually be liberalized so as finally to admit, or at least to tolerate, demonstrated truth. Such persons, though doubtless more numerous than the members of the Christian Science denomination, not being outwardly organized, do not attract general attention, because their methods are unobtrusive. But, as a rule, in the public mind, and in the recent sermons, they are identified with and held responsible for the tenets and deliverances of the above-named church, as definitely proclaimed by the one authoritative personality.

There is much that is good in Christian Science, in general, and it has accomplished a vast amount of genuine healing. In its original essence, it is a grand and wholesome reaction from the materialism of prevailing scientific, theological, and therapeutic systems. But the progress of its primal principles, and even its power to heal, is hindered and hampered by uncharitableness toward those who believe in free and independent investigation, and also by an increasing strained and unreasonable declaration of doctrines which arouse antagonism.

Note a few points of difference between this sect, as shaped by a single will, and the broader impersonal philosophy. The source of authority for one is local, personal, and external; for the other, internal and universal. The "spirit of truth," when sought for its own sake, is a "guide," and by subtle spiritual law furnishes a leading.

The vital doctrinal difference, however, lies in the interpretation of matter, or phenomena. Christian Science proclaims the unreality of matter and of the body. The rational and broader thought not only admits the validity of the body, as veritable expression, but claims that it is as good, in its own place and plane, as is soul or spirit. While susceptible to mental moulding, it is neither an error nor a delusion. Moreover, it is friendly to its welfare to affirm both its validity and goodness. It is to be ruled, beautified, and utilized in its own order and not denied an existence.

The enthusiasm which follows a healing experience and new point of view, of self and friends, caused thousands to identify themselves with the visible movement, and this was perfectly natural. But it has gradually erected itself into a strict sect, and suffered constant encroachments of restriction and intolerance. Many who originally joined the movement for spiritual development and freedom, now find themselves officially interdicted, even to the details of their reading, investigation, and conversation. All who exercise anything but a servile dependence are characterized as spurious and disloyal. Any thought which is not the product of the one single personality, is not only unsound, but actually harmful and bad. Such a spirit cannot but react against itself. Thousands of conscientious people who identified themselves with this movement—which originally had so much to commend it—are now beating against the bars which are depriving them of personal independence and liberty of thought. Many bear these intolerant restrictions, rather than to take the alternative of being stigmatized as "disloyal" by the leaders.

Thus a spiritual philosophy which had so many grand and vital elements, and which the world greatly needs, has been weighted down by narrowness and illiberality. Where is the love, non-resistance, and good-will that must lie at the foundation of successful healing? This is no criticism of the rank and file of Christian Scientists, who are entitled to all respect, and these statements are only made in the interest of impartial truth. The world is bound to misunderstand and be antagonized by Christian Science, in its sectarian sense, until these unlovely and arbitrary accretions are swept away.—*"Justice," in the Boston Transcript.*

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MAN'S progress lies in both spirituality and intellectuality. There cannot be even progress in him unless both sides are developed proportionately.—*K. Narainsawmy Iyer.*

CHAPTERS FROM THE NEW APOCRYPHA.

While Jesus sat at meat in the house of one of his disciples a certain lawyer came unto him.

And there came also in with him a woman.

And the lawyer said unto Jesus, Behold, this woman whom thou seest is mother unto him with whom thou sittest at meat. She is now old and well stricken in years, insomuch that she can no longer labor, and she hath none to provide for her. And thy disciple suffereth not his mother to come into his house. I pray thee, therefore, to command him to hearken unto the voice of this woman, that she abide with him so long as she liveth.

Jesus said unto the disciple, Is this woman thy mother?

Then the disciple answering said unto Jesus, Master, she it was indeed who gave me birth. But after I was born she left me to follow a life of pleasure, and another took me in and cared for me. And that other lieth ill even now in an upper chamber of this mine house, and I minister unto her daily and comfort her.

Jesus saith unto the lawyer, Thou hast heard what has been said; what sayest thou?

Then the lawyer answered, Can a man have two mothers? This woman whom I have brought unto thee, she is his mother.

Jesus saith unto him, Nay, not so. After the fashion of this world was he born of her. That which is born of flesh is flesh. She gave him body and he shall give unto her meat. But unto her who gave him love shall he give love; and who gave him a home in his youth shall he give a home in her old age. For verily I say unto you, She only is a mother who is motherly.

Love only is love that is lovely.

God only is God being godly.

And I only am Christ being Christly.—*Hudor Genone, in "The Open Court."*

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NO SPOT is empty of life to the Indian mind. India would never, indeed, have invented the locomotive or the Gatling gun; but her poorest peasants, by inheritance from profound philosophies, and by the religious atmosphere of their land, stand at a point of view far beyond the labored subtleties of a Priestley or a Hegel. And if they could be familiar, as you are with the splendid achievements and vast researches of modern science, they would not, any the more, abandon their fixed faith in the Unseen and the Unknown.—*Sir Edwin Arnold.*

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LONG is the night to him who is awake; long is a mile to him who is tired; long is life to the foolish who do not know the true religion.—*Buddha.*

In the eleventh chapter of the Sutra of the Lotus of the Good Law, it is written that mention was made before the Lord Buddha of a young girl who had in one instant arrived at supreme knowledge; who had in one moment acquired the merits of a thousand meditations, and the proofs of the essence of all laws. And the girl came and stood in the presence of the Lord. But the Bodhissattva Pragnakuta doubted, saying: "I have seen the Lord Sakya-muni in the time when he was striving for supreme enlightenment, and I know that he performed good works innumerable through countless æons. In all the world there is not one spot so large as a grain of mustard-seed where he has not surrendered his body for the sake of living creatures. Only after all this did he arrive at enlightenment. Who, then, may believe this girl in one moment to have arrived at supreme knowledge?" And the venerable priest Sariputra likewise doubted, saying: "It may indeed happen, O sister, that a woman fulfil the six perfect virtues; but as yet there is no example of her having attained to Buddhaship, because a woman cannot attain to the rank of a Bodhissattva." But the maiden called upon the Lord Buddha to be her witness. And instantly in the sight of the assembly her sex disappeared, and she manifested herself as a Bodhissattva, filling all directions of space with the radiance of the thirty-two signs. And the world shook in six different ways. And the priest Sariputra was silent.—"*Out of the East*," *by Lafcadio Hearn.*

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The eyes of devotion alone can pierce the darkness, but verily the dawn shall come and we shall see.—*Annie Besant.*

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A PRAYER.

Say ye one word down the dread silences,
O angels great of God who bend and lift
  Those murmurous vesture-folds of Time;
Whose voices stir from out an Infinite,
And give to soul, not sense, one thrill of Him,
The Word, who waits within the Eternal Veil
With eyes a-thrill upon our manhood's life
In all its leap and lift, its strife, its storm,
Its currents counting slow through the great Dark
To that bright Vast whose stars are harbor-lights.
On manhood's pulse with all its Possible,
Lift, messengers of God, one thrill of Him
Whose eyes are vistas of man's Ultimate—
  For lo, in His, our veins do rhyme!

—*Lucy Cleveland.*

ENGLAND'S LITERARY CONQUEST OF FRANCE.

"The literary protectionists reason, in the face of a fact of this nature, as the dangerous theologians who condemned Galileo. These thought that the Church was menaced when a man came to them and said: 'Our little earth is no longer the centre of creation: there are other worlds, the infinity of heaven is full of them.' If, to suppose the impossible, the Church had persisted in the error of these timid canonists—if she had refused to extend her doctrine as the heavens became better known—she would have thereby lost her universality. The classicists said the same to the innovators: 'The France of Louis XIV. is the centre of the world, which turns around our intellect; there is nothing beyond.' As there was something else there, and many other things, this intellect could keep its leadership only by hastening to acquire them and assimilate them. Can one imagine at the dawn of European romanticism, between Byron and Shelley, Goethe and Schiller, a French intellect represented before the world by Esménard and Lebrun-Pindare? Yet that would have been the case if the advice of Voltaire had been heeded; it would have made impossible a Chateaubriand, a Lamartine, a Hugo. It would be a still greater folly for us to believe that we can remain a centre, immovable and self-sufficient, in this universe that our epoch has made so small and so well filled, so ready for change, for communication, for acquisition and assimilation—in a word, so cosmopolitan. Much more than in the eighteenth century, a perpetual effort of comprehension and assimilation is imposed on us, if we wish to keep our intellectual predominance. 'We will lose our own qualities without acquiring those of others,' some say. This is a confession of psychological debility."—*Translated for the Literary Digest.*

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THE nose is by many physiognomists accounted to be the truest index of character, as it is undoubtedly one of the most unalterable marks of race. The olfactory sense, again, stimulates the memory with extraordinary force, many of our most vivid recollections being associated with scents and smells. And yet, strange as it may seem, the nose plays no part whatsoever in the world of dreams. Such is at least the conclusion to which "G. W. P.," who communicates his discovery to the *Spectator*, has been driven, not merely by his own experience, but by that of a number of his friends. They all agree that one dreams of eating, talking, walking, flying, and hearing both conversation and musical sounds, but never of smelling.—*The Madras Mail.*

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PEOPLE may feel together, even when they cannot think or believe alike, and there may be "difference of administration," and yet "the same spirit." The brotherhood of man transcends all the "isms."—*The Theosophist.*

RICH AND POOR.

Rich and poor resent one another. The rich—conscious of no wrong; conscious of having observed the rules of the game as approved by economists and teachers; conscious even of going beyond the rules in giving away some of their legitimate gains to hospitals and charities; conscious of greater knowledge, of more refined tastes, and of a more liberal policy—resent the claims of the poor. They have traded fairly, they live decently, they spend their gains honorably, and sometimes tastefully. Why should they be summoned as culprits by people apparently ignorant and narrow-minded, as Lady Burdett-Coutts was summoned, to give more wages, or to pay increased taxes, or to give up to others their places in the government of the locality and the nation?

The poor, on the other hand—conscious of a need for a larger, fuller life, of unused powers of thinking and feeling, of a call to enjoy the good things prepared by God for man—resent the rich who seem to absorb so much of the means of life. They point to the millionnaire alongside of the unemployed; to the millions of money spent on wines, horses, jewels, and flowers, alongside of millions of paupers; to Dives faring sumptuously every day, alongside of the women and children who crouch starving on the doorstep; to the varied delights of the educated in their knowledge, their art, and their pleasures, alongside of the monotonous, drab-colored existence of the majority.—*Samuel A. Barnett, in The Contemporary Review.*

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THE mention of a life independent of time and place leads us to another point of view. We are led by the desire for verification to ask whether we find any indications of such a mode of life. And at once we reply that we do. As we were just now saying, we find thought to have a real existence and to be therefore independent, since all thought is not invented but discovered. We find in will an original creative force, which does not refer itself to necessary antecedents. We find a consciousness of oughtness to be so essential to human nature that we cannot conceive a human being who should not have some form of it. We exult in seeing love while losing itself find itself, and we say: "Here is the whole thing proved; here is death giving birth to life." There is, then, a domain of existence which is independent of time and place; in which, therefore, death can have no part, any more than sickness or any other event requiring a material basis. Let us, for convenience sake, give this domain its name; let us call it spiritual life, or the life of God. Any being, then, who shared this life of God would share its prerogatives; he would partake in a life over which death would have no power.—*Frederick Palmer.*

BOOK REVIEWS.

PHILOSOPHY OF MIND; An Essay on The Metaphysics of Psychology. By George Trumbull Ladd. 412 pp. Cloth, $3.00. Published by Charles Scribner's Sons, New York.

The author has given this book a modest title in calling it an essay, for it is in fact a comprehensive delineation of a field that has never before been satisfactorily defined. Psychology, in becoming more exact and scientific, has necessarily freed itself from the seemingly theoretical field of metaphysics. But the new psychology, in being reduced to measurement and experiment and in becoming more scientific, is liable to lose its most significant factor—the soul. Metaphysics is also becoming more exact, although its experiments are necessarily in the field of spiritual development. We then find two distinct sciences, and the present author has performed a valuable service to both, not only in pointing out their dividing lines but in showing the inevitable development from psychology into the higher plane of metaphysics. His research is open and undisguised, and he is correct in saying that "The fashion of denouncing the study of metaphysics, or of the theory of knowledge, or indeed of any group of the profounder philosophic problems, is more the scholastic 'fad' of blasé minds, or the refuge of weak and selfish ones, than the result of any genuine lack of interest on the part of the multitude of thinkers in the earnest discussion of these problems."

A STUDY IN PREJUDICES. By George Paston. 287 pp. Cloth, $1.00; paper, 50c. Published by D. Appleton & Co., New York.

The title-page of this book gives the following definition: "A prejudice is a fond, obstinate persuasion, for which we can give no reason." Perhaps there is no class of prejudices more difficult to contend with than those of conventional society, especially to the young woman who is forced by the loss of fortune to enter the industrial field. Her new position brings her face to face with many a glaring incongruity in the form of propriety. This was the experience of Cicily Tregarten. The conventionality that is a certain protection to the society girl becomes irksome and out of place to the struggling young artist, and yet she is too thoroughly English to take any decided steps against it. The most difficult part of her life follows her marriage, in which arise the complications that are frequently found in English novels.

The pity is that their lesson does not seem to be heeded. There is the happy young wife, the jealous husband, the mischief-making woman, the poison of suspicion, the careless lover who helps to prejudice public opinion against one who is wholly innocent, the public frown over a joyous nature, the wife driven to her death, and the remorseful grief of the husband whose own life had been far from blameless. Such misery of marriage can only be obviated when public opinion holds the same code of morals for man as for woman.

THINKING, FEELING, DOING. By E. W. Scripture, Ph. D. (Leipzig). 295 pp. Cloth, $1.00. Published by Flood & Vincent, Meadville, Pa.

This is the first book on the new psychology written in the English language. It is expressly intended "for the people." All its terms are plain and explicit. The author is director of the psychological laboratory in Yale University, and is thoroughly qualified by experimentation to give the most advanced developments of psychology as a science. The concluding chapter is an interesting history in brief of the leaders of this movement—Sir William Hamilton in England, Herbart in Germany, Heinrich Weber, Fechner, Hermann von Helmholtz, Wilhelm Wundt, etc.

THE BHAGAVAD-GÎTÂ. Translated by Annie Besant. 168 pp. Paper, sixpence net. Published by the Theosophical Publishing Society, London.

This portion of the Mahâbhârata, known as "The Lord's Song," contains words of wisdom that have been a comfort to many troubled hearts. These words fell from the lips of Shrî Krishna on the field of battle and stilled the questioning emotions of his disciple and friend. It is stated in the preface that "it is meant to lift the aspirant from the lower levels of renunciation, where objects are renounced, to the loftier heights where desires are dead." The deep, earnest teachings of these pages will prove to be interesting to all students of the Eastern philosophy, and doubtless to many others they will serve as a guide toward the more charitable ground of universal religion and truth.